The
Quarterly Journal
of the
Mythic Society

Vol. XXIII JANUARY, 1933 No. 3

ROCK-CUT CAVE-TOMBS OF FEROKE, S. MALABAR [1]

BY A. AIYAPPAN, M.A.

THE site of these ancient tombs is a hillock of laterite to the west of the Feroke Railway Station, known locally as Chenapparambu. The hillock is now quite bare, though some seventy years ago, it was covered with a dense growth of shrubs. The eastern edge of the site has been levelled down for the railway line and in the course of the works dozens of earthenware urns of the pyriform type, buried in hollows in the rock were brought out. The place, therefore, must have been an important crematorium once.

There are now to be seen at the site seven or eight cave-tombs all filled with débris, after they had been desecrated by treasure hunters. The two described in this paper are the only ones remaining there intact for the student of archæology. The circular openings at the top of the tombs have, in many cases, grown dark-brown with exposure. Near by the site

[1] Read before the Anthropology Section of the Indian Science Congress, Bangalore, and published with the permission of the Superintendent, Madras Government Museum.

there was once a Siva shrine; very little of the ruins is now visible. Recently the owners of the site have built there a small temple to propitiate the spirit of a *Vaṇṇān* (washerman) who was a class-mate of an ancestor of theirs at the Kaḷari (fencing school) and was killed by him for certain rudeness and misbehaviour on the Vaṇṇān's part. His ghost pestered them for nearly two generations, till at last they thought it best to make peace with him and honour him in a shrine.

Saivite shrines in close association with these rock-cut tombs are an extremely interesting feature from the point of view of the early religious history of the country. At another site I examined recently on the Parambantalli hill, near Mullasherry in South Malabar, tombs similar to those at Feroke are found, most of them destroyed by quarrying work. All these tombs are in the immediate vicinity of a very ancient Siva temple. Rea also records that close by the tombs he examined at Perungulam,[1] there was an ancient Siva fane. Other traces of Saivism in these sepulchres will be pointed out later in the paper.

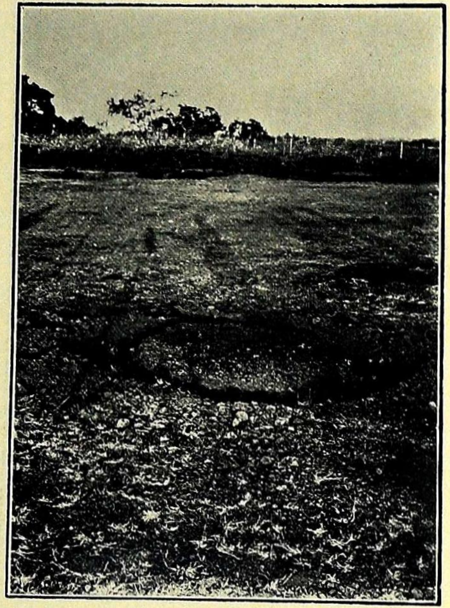
Both at Feroke and Parambantalli I picked up several terracotta figures of animals (Pl. IV-B), probably dogs, half buried in the loose surface layers of laterite. These figures may be votive offerings[2] to the sylvan godling Śāstā, who is closely associated with later Saivism and is considered in Malabar to be the guardian deity of hunters. Popular legends of Malabar have it that Paraśu Rāma installed him (Śāstā) and sixty four Durgas to guard the borders of Malabar. Śāstā is, according to *Amarakosa*, one of the names of the Buddha and we are not sure whether he may not have, in Malabar at least, degenerated into a godling of the Hindu pantheon. The stupa-like shape of the tombs and the remains of Śāstā worship near them suggest Buddhist influence, but, unfortunately, we get no more of Buddhist vestiges anywhere near.

---

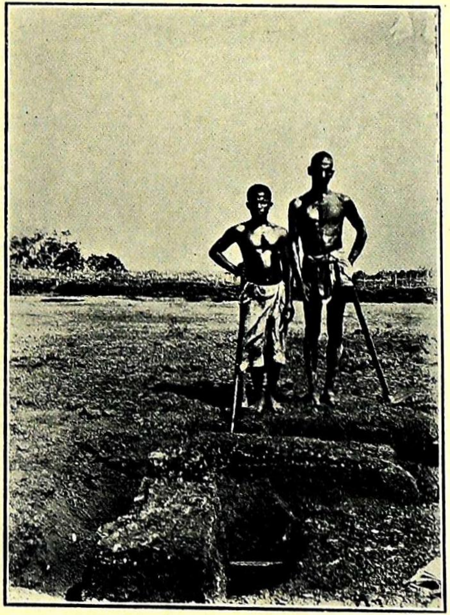
1 A. Rea: *Madras Arch. Dept. Annual Report*, 1910-11.

2 Votive offerings (theriomorphic) in metal are associated with Adittanallur burials.

PLATE I.

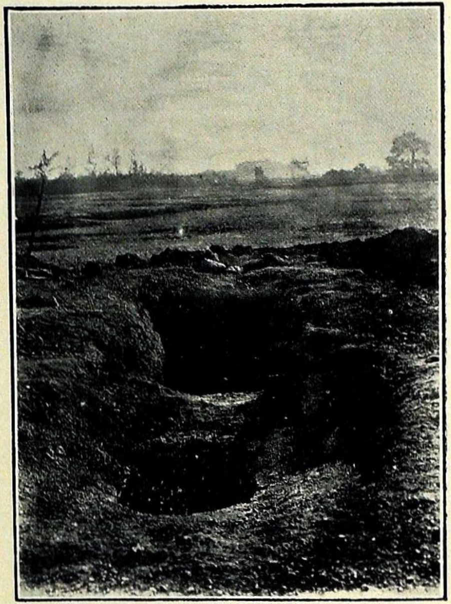


A. Circular cap-stone exposed.

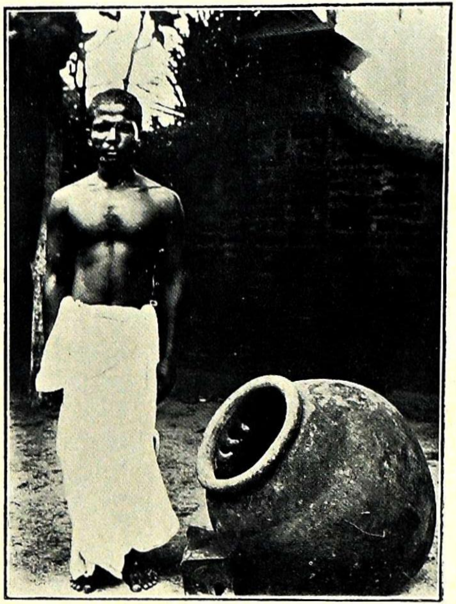


B. Cap-stone partially removed exposing the cavity.

PLATE II.



A. The circular aperture and the hollow leading to the side opening down below.



B. The large urn from Feroke No. 1, showing the claw-like projections.

The Feroke site was discovered by Prof. Jouveau-Dubreuil in the beginning of the year 1931. On his writing to the Superintendent, Madras Museum, I visited the place in March 1931 in the course of a tour to Malabar and did the excavation. Similar rock-cut tombs were discovered at other sites by Babington[1] so early as the year 1819 and by Rea[2] in 1910, but their descriptions lacked details and no suggestions were made about their significance. Prof. Jouveau-Dubreuil was the first to draw our attention to the very great interest attached to these rock-cut tombs by assigning to them a Vedic (Aryan) origin.[3] In this paper only an attempt is made to supplement previous writers on the subject by first-hand information from two new sites—Feroke and Parambantalli, the latter being on the Cochin borders and showing that this type of tombs has a wider distribution than Prof. Jouveau-Dubreuil supposed.

The first of the two tombs (Feroke No. 1) described below, was opened by Prof. Dubreuil. The large urn he removed from it is in the Madras Museum. I cleared up the entrance, the steps and the floor of the tomb; of the finds from it, I have only limited information. Most of the materials detailed here were from the second tomb (Feroke No. 2).

The surface indication for the underground tomb is a circular or square slab of stone (Plate I, figs. A, B) covering the top opening. The tombs explored by Babington had symmetrically arranged stone-circles as in typical cairns and urn burials, *e.g.*, those at Adittanallur. At Feroke and Parambantalli, however, there has been too much of human interference for the stone circles to stand. The capstone stands out prominently and is quite unmistakable. In the case of the tombs figured in Babington's paper and reproduced by Logan in his "*Malabar*" the top-hole is merely plugged with a rude unshaped boulder, but at Feroke and Parambantalli there are well-cut slabs of stone forming regular cap-stones. While at Feroke the cap-stones are laterite harder than the laterite in

---

1 Babington: *Bombay Lit. Soc. Trans.*, 1819.

2 Rea: *Mad. Arch. Dept. Ann. Report*, 1910-11.

3 G. Jouveau-Dubreuil: *Vedic Antiquities*, 1924.

which the tombs are cut, those at Parambantalli are large square granite slabs, very much larger than the circular openings they covered.

The cap-stone had to be broken and removed in pieces before the interior of the cave could be exposed. Fig. 1 is a section of the tomb No. 1. Through the circular opening

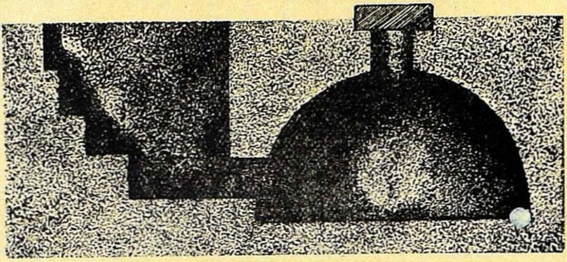
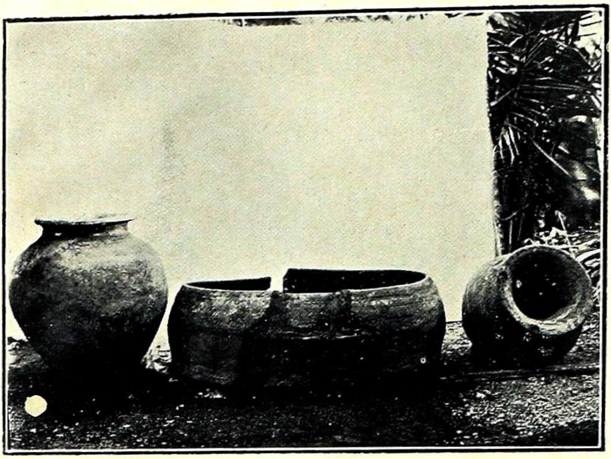


Fig. 1.

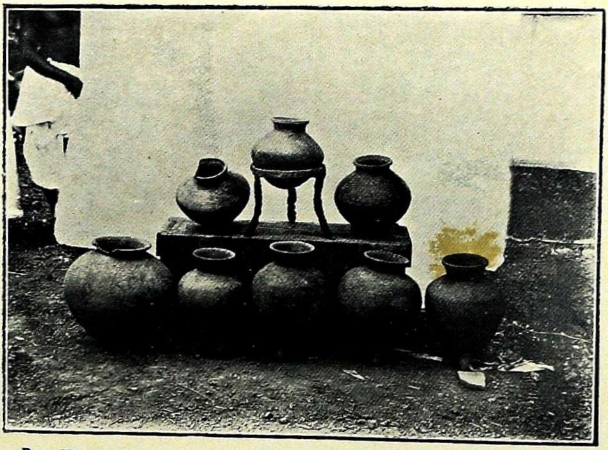
Vertical section of Feroke No. 1.

(Pl. II-A) a person can easily get down into the hemispherical hollow. The tomb proper with the top aperture is like a hollow cylinder superposed on a hollow half-sphere. The floor of the tomb is circular and the wall arches up evenly to the top opening. Marks of the stone cutter's tools can still be seen. At the north-eastern side, about a foot above the floor level, is a small rectangular opening in the side wall of the hollow. This opening is also closed by a laterite slab placed vertically against it outside. The section shows how this opening is a communication between the tomb proper and a quadrangular space cut into the rock just in front of it, to which one descends from the surface level by a flight of three steps. The aperture at the top was therefore obviously not intended for access into the tomb; the lower one was meant to represent a doorway. A person can just crawl on all fours through this doorway into the tomb. In the tomb there is room enough for a man to stand; it would have taken several days for cutting out the tomb in the very limited space available.

PLATE III.

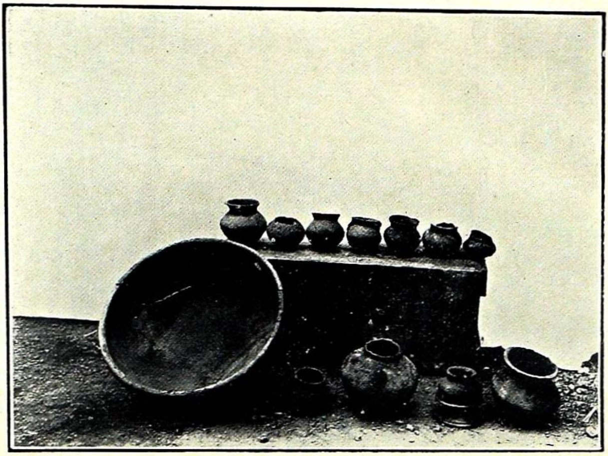


A. The bath-tublike vessel and two wide-mouthed urns.

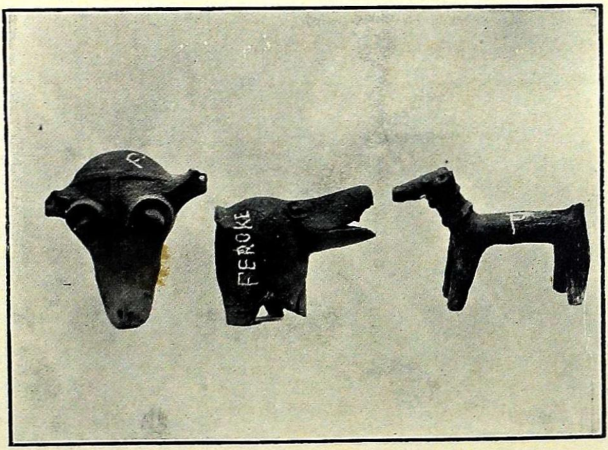


B. Four-footed urns, iron tripod, and small pottery vessels.

PLATE IV.



A. The lid of the urn frcm Feroke No. 2, ring stands and smaller vessels.



B. Clay figures from Feroke and Parambantalli.

The doorway of the tomb No. 1 is directed north-east (Fig. 2). On its floor, a platform, rectangular in shape and about one foot high, is cut out as a ridge in laterite in the

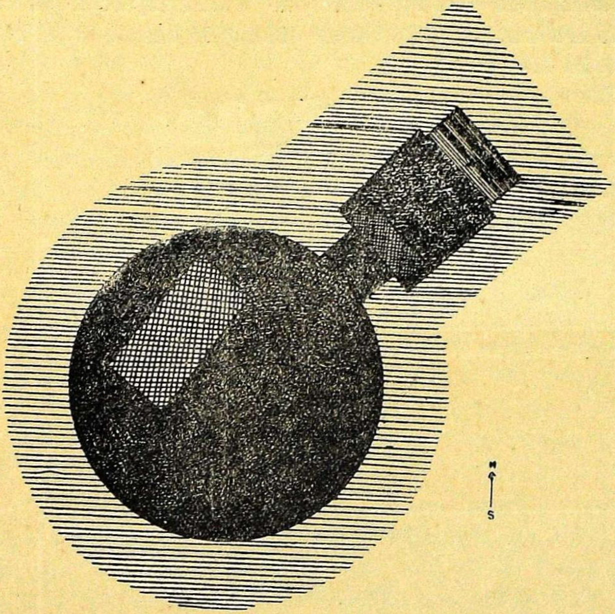


Fig. 2.

Ground plan. Feroke No. 1.

left segment of the floor—the platform is only an elevated portion of the floor. Similar platforms or ridges were found by Rea in some of the tombs at Perungulam.

When the earth that filled completely the space between the steps and the vertical north-eastern wall of the tomb was being removed, a few pieces of broken pottery, probably of a four-footed urn, and a small flat piece of iron were obtained from near the right side of the slab that closed the entrance.

The tomb No. 2 agrees in general in description with No. 1. The cap-stone had been here partially cut off, but

sufficient remained of it to protect the tomb below. Some earth had infiltrated and the contents of the tomb were in a clay envelope. The doorway here is directed towards the north and not north-east as in No. 1 (Fig. 3). There is no platform, but exactly where one would expect a platform, there is a bath-tublike vessel, oblong in shape, with twelve legs (Pl. II-A and Fig. 3).

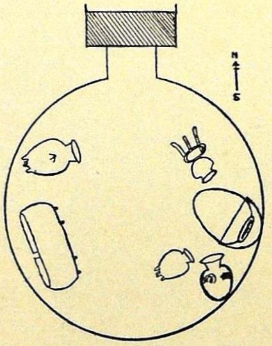


Fig. 3.

Ground plan. Feroke No. 2.

Finds from No. 1

The finds[1] from tomb No. 1 have, only a few of them, reached me. Fragments of block-polished ringstands and lids (conical) were found in plenty. Pieces of charcoal and bones were also picked up by me. The bone pieces were all too small and friable, crumbling into fine dust when handled. The ferruginous tint of the laterite had got into the cancellous portion of some fragments and in some others formed concentric rings. A large pyriform urn 2′ 5″ high and 1′ 4″ across the mouth (Pl. II-B) removed from the tomb is the most interesting of the finds from tomb No. 1. There was to be found traces of ash here and there in the urn. The one notable peculiarity this urn has is the six claw-like projections on the

[1] The finds are all in the Madras Government Museum.

inside of it just below the neck region. One of the large Adittanallur urns in the Madras Museum has two hooks or horns, one on each side, not in a cluster, as in the present one. Rea (*Arch. Sur. of India, Ann. Rep.* 1902–3) thought that the horns on the inside of the rim were "evidently for hanging or suspending pots or other articles". He had seen similar horns on the outside of urns from the Bangalore District. The Adittanallur urns were receptacles for various funerary vessels and bone remains and in them the hooks may have served some useful purpose, but in the case of the Feroke urn there was nothing to suspend from the cluster of six hooks. (The photograph shows only three intact, the other three were broken.)

Finds from No. 2

Pottery.—(1) A large pyriform urn of coarse half-baked clay (Pl. III-A) at the south-eastern part of the floor. This urn was half-filled with moist earth. There was a flat lid (Pl. IV) covering its mouth. The lid and urn, as most other pottery, were lying on their sides.

(2) A large oblong bath-tublike vessel about 2′ in length and 1′ in height, with twelve small, solid legs (Pl. III-A) and Fig. 3). It was filled with earth and at its bottom was found a few etched tabular carnelian beads (Fig. 4-D). This vessel was, like the large urn, made of coarse clay and was very difficult to handle. The shape and the legs remind one of the Pallavaram and Perumbair sarcophagi, of which this may be a distant relative. Similar vessels were obtained from dolmens at Koltur in S. Arcot and Gajjalakonda in Kurnool, with fifteen and eighteen legs respectively. So this sort of trough-like urns is not peculiar to the rock-cut tombs of Malabar, but shows the cultural connection between her and the neighbouring areas.

(3) Four four-footed urns somewhat rounded, with the reddish coloured and polished surface remaining only in patches here and there (Pl. III-B). One of them near the many-legged trough was the largest of the lot; it contained

at the bottom greyish animal ash[1] and over the ash, there was the usual reddish earth filling the urn to the brim, as in other vessels. The arrow-headlike pottery mark on it [Fig. 5 (9)] is full of significance.

(4) About a dozen vessels of the pitcher type with wide mouths aud generally finer in make than the four-legged urns (Pl. III-A & B). The largest is 21″ high and 12·5″ across the mouth. Smaller vessels like the one on the tripod in Pl. III-B were also found. Small coarse "*Chombu*"-like vessels (Pl. IV) were the most numerous, about 15 in number.

All types of pottery except the large urns had, a few of them, the pottery "marks".

Iron.—(1) A large tripod 9″ high with its ring 9·5″ in diameter (Pl. III-B), swollen and cracked with rust, only a thin metallic core remaining. It was found lying on its side (Fig. 3).

(2) An iron dagger (Fig. 4-A) 1′ long buried with its point to the south. Nearer still to the large pyriform urn were found several other pieces of iron, the ones with forked ends (Fig. 4-B) being quite peculiar.

Beads.—All are etched tabular carnelian beads (Fig. 4-D) coarse and large when compared to the fine ones from Travancore urn-burials now in the Madras Museum. The largest bead is 0·5″ and the smallest 0·3″ in diameter.

From the Parambantalli tombs, I am reliably informed that iron *Trisulas* (tridents), pottery, mostly polished, and husks of paddy were obtained.

The direction of the entrance to the tombs at Parambantalli is exactly similar to that of the Feroke tombs. Of the two I have seen at the former site, one has the entrance facing north-east, the other north. While S. Indian dolmens vary very much in the direction of their openings, it is remarkable that a vast number of them especially in North Arcot have their openings in the north-east slab, and many

[1] I am obliged to Mr. S. Paramasivan, Archæological Chemist, Madras Government Museum, for the chemical examination of the ashes, etc.

in Coorg and the Deccan have their openings towards the north.

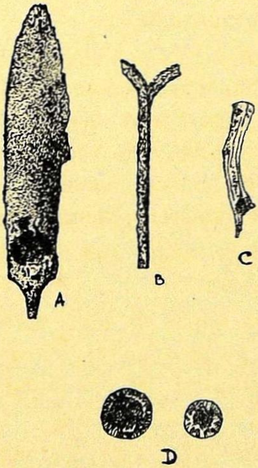


Fig. 4.

Iron implements and carnelian beads.

Pottery marks.—Very important paleographic issues have been raised by scholars like Yazdani, Bhandarkar and Chanda on the basis of the so-called " signs " or "marks" inscribed on a funerary vessel, to which Yazdani (*Hyd. Arch. Soc. Report*, 1917) drew our attention several years ago. His list of the marks on pottery in the Madras Museum contains a few that are alphabetic in form resembling early Brahmi script. Dr. Hunt (*J.R.A.I.*, 1924) has added several new marks to those already known and has made interesting observations about the associations of certain marks. Several marks have been discovered recently by Mr. M. Numa Laffitte (*Ind. Antiquary*, July 1931) from urn burials near Pondicherry. The discovery of pottery marks from Malabar also shows how wide is their distribution. So far, we have very little idea of the kinds of graves from which the " marks " have been collected.

Fig. 5 (1-9) shows the pottery marks on vessels from the Feroke tombs.

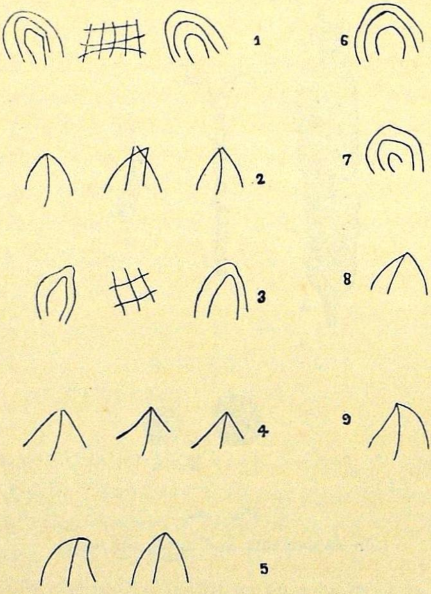


Fig. 5.

Pottery marks.

A medium size pitcher had the three marks (1). The group (2) was on a pitcher of almost the same size; (3) and (4) on still smaller pitchers; (6) (7) and (8) on four-legged urns. The mark (9) was found, as was said above, on the largest of the four-legged urns that contained the ashes. The association between this particular mark and cremated human bones is found in urns from North Arcot; the same mark, slightly modified, is found on an urn from a burial in Coimbatore also.

Tradition

Popularly these rock-cut tombs and similar funerary monuments are considered to be places of *samādhi* of sages or sanyasis. In a metrical history of Malabar, a Malayalee

poet ascribed them to Buddhists. "The places where Bauddha sages attained *Nirvāṇa* are still to be seen everywhere—the *Kuṭakkallu*, etc. They are rendered unmistakable by the rosary of beads, the lamps, arrows and earthenware that are found in them." The large pyriform urns are supposed to have been for in-urning aged people alive when they were reduced by sheer senility to a frog-like shape and hopped about. It is said that the eldest son would put the frog-like father in an urn with sufficient food to last him a pretty long time and bury the urn with proper rituals. *Nannaṅṅāḍi* is the popular name for such a burial urn. Curiously both at Feroke and Parambantalli, many people believed that these caves were made for storing up valuables during Muhammadan invasions. Of all the traditions, the Buddhistic tradition is more reasonable, because there were, in the early centuries of the Christian era, Buddhist centres in Malabar at the ancient port of Cranganore, Vañçi of the ancient Tamil writers, and Muziris of early European traders; it is well known that a mild form of Buddhism permeated the Hindu-animism of the country and the Nampūtiri Brahmins had, later on, to organize an attack on Buddhism. In a previous paragraph, I have referred to the confused identification of Aiyanār in Malabar with the Buddha.

Another interesting practice in Malabar, which throws some light on urn burial, is the symbolic killing and burying of evil spirits or enemies; the evil spirit is exorcised from the possessed person and is enclosed in a new earthen pot and buried deep.

Significance of the Rock-cut Tombs

We have seen that popular traditions are not at all helpful to us in getting an idea of the significance of these rock-cut tombs. Their distribution is confined to Malabar, the southernmost site known being the Parambantalli hillock. So far as numbers are concerned, simple urn burials are the most numerous, running into thousands in each taluk of Malabar, Cochin or Travancore. Dolmens and other purely megalithic structures are few and far between. Laterite cut

tombs are more numerous than dolmens, etc. The peculiar rock-cut tombs[1] of Malabar were supposed by Logan to be a variant of the megalith, the variation having been rendered possible by the plasticity of laterite rock and the comparatively greater difficulty in working gneiss. Architecturally, Malabar is even to-day a backward area in S. India; in funerary architecture too the forbears of the modern Malayalee may have been easy-going and heterodox.

The simplest excavations in laterite for burial purposes in Malabar are square or circular pits to receive large pyriform urns. Then we have the slightly more complex *Kuṭakkallu*, a hollow just large enough for an urn, with a ledge cut above the hollow for placing minor funerary articles and a flight of two or three steps leading from the surface level to the urn. Rea's Perungulam caves were some with a central pillar and others without one, as in the Feroke tombs. Platforms in the tomb were also a variable feature. The Nilachaparamba caves described by Logan had neither a top opening nor any pillar. Lastly, we have the complex group of underground cubical cells discovered by Logan at Padiñyāttumuri[2]—a regular family cemetery (like the double dolmens perhaps) with seats, beds, central pillars and "fire places" (?). A circular hollow with a cist is typical of most cairns. The Gajjalakonda cairns are dome-shaped, with an oblong cist inside containing many-legged sarcophagi easily like the one from Feroke No. 2. Though culturally one, the extreme variability of the laterite tombs becomes strikingly obvious. Even architecturally, when compared with circular or dome-shaped burials elsewhere, the Feroke cave-tombs do not stand isolated either from the urn-mound complex or the cairn-cist complex.

A seat for the dead is a feature of many of the dolmens in common with the Feroke tombs and similar stupa-caves and also the Padiñyāttumuri caves. The cromlechs at Jivaji had some of them the openings directed north and also large

1 Logan: *Malabar*, Vol. I.

2 Logan: *Indian Antiquary*, Vol. VIII.

iron tripods, beads, etc. Cremated remains have been found in many unmistakable dolmens, so that, in fact, there is little evidence to dissociate the rock-cut tombs of Feroke from the general South Indian megalithic culture complex.

The tripod found in the Feroke tomb No. 2 raises the important question whether it shows any association with fire-worship or not. Iron tripods are included in the list of metal finds from the Adittanallur urn burials which are quite unrelated to fire-worship. At Adittanallur, we get either complete burials or a burial of selection of excarnated bones. Traces of the latter practice even now survive among some Malabar tribes who are in the habit of burning on the pyre excarnated bones from the grave. The tripod at Adittanallur had probably some other significance than fire-worship. If the tripod in any way was related to the Aryan fire-cult, it ought to have been found in all cave-tombs of the Feroke type. It is, however, found only occasionally. Taking the available evidence from the two tombs at Feroke only, it is remarkable that whereas in No. 1 there were numerous ring stands, in No. 2 they were significantly absent and as if to make up for this deficiency, there was the tripod of iron. The presence of a tripod, it will be seen now, need not imply fire-worship.

Triśulams (tridents) have been found in the Perungulam and the Parambantalli tombs. Grinding stones from the former are almost indistinguishable from those from Adittanallur or Oḍugattur[1]. These features again bring the Feroke cave-tombs in a line with megalithic burials.

Does cremation show Aryan influence on these sepulchres? Inhumation seems to have been characteristic of Dravidian people. Evidence from ethnology supports such a belief as to-day in S. India the prevalence of inhumation is in inverse proportion to the degree of Aryanization. We find that many dolmens are cremation graves, in the districts of Krishna and Godavari in particular. There have been found in the same place burials with head to the north, reminding us of certain

---

[1] F. J. Richards: "Iron Age Graves at Oḍugattur," *J.R.A.I.*, Vol. LIV,

Dravidian tribes of Malabar burying their dead with head to the north. It is interesting to note that these tribes retain some traces of a megalithic culture in their alignments. For typological reasons, Prof. Ghurye considers that the dolmens of Godavari are related to the Malabar cave-tombs. His suggestion is held out by traditions of folk movements from the Godavari region into Malabar. That the Aryanization of Malabar by the Nampūtiri Brahmins might have proceeded from the banks of the Godavari is an assumption made by some writers on the Nampūtiris. Could it be that cremation was grafted to the existing urn-complex producing the results we have noticed, a blend of Dravidian and non-Dravidian items of death-rites?

Prof. Jouveau-Dubreuil is of opinion that the rock-cut tombs of Malabar are Vedic remains surviving in the seclusion of Malabar. Tombs like those at Feroke are considered by him to be Aryan *agnidriyas* or fire-houses. Ethnologically, his plea that the Nampūtiris are racially and culturally direct descendants of the Vedic Aryans is not held out. Next he considers the top opening of tombs to be the chimney of the *agnidriya*. The available descriptions of the *agnidriya* do not suggest any idea of a chimney. The directions prescribed for the doorways of an *agnidriya* are not the same as those of the rock-cut tombs of which we have exact knowledge. The top opening may be explained on grounds of expediency. The object of the whole sepulchre being the careful preservation of the ashes to ensure undisturbed rest to the spirit of the departed, the constructors of the tomb, in all probability, considered it best to narrow down the wide opening of the *Kuṭakkallu* or cairn type of burials to smaller dimensions and to plug it securely.

Reasons to relate the Feroke tombs to other un-Aryan burials may be stated briefly :—

1. The urn with lid in tomb No. 2 is exactly copied from urn mound burials as at Paravi.[1]

---

[1] Rea : *Prehistoric Burial Places in India.*

2. The very great resemblance in architecture that these tombs bear to the *Kuṭakkallu* in having a cap-stone above, a flight of steps leading to an aperture communicating with the hollow in which the urn is placed.

3. The twelve-legged earthen trough with beads remind us of the Perumbair sarcophagi. It is interesting to note in this connection that Codrington considers the four-legged urns also are derivable from the many-legged Pallavaram sarcophagi, which are distinctly un-Aryan.

4. The platforms inside the tombs. The practice of providing a seat for the dead is continued in modern days in rites connected with *Kuṭi-iruttal* (housing) of manes. A wooden seat with three or four legs is provided for the departed.

5. The stone circles marking the rock-cut tombs as in the case of cairns.

6. The pottery "marks" are almost identical with those found in urn-burials, *e.g.*, Pondicherry burials excavated by M. Numa Laffitte, the cairns of Coimbatore, etc.

7. Most scholars are of opinion that megaliths are most of them anterior to Aryan influence in S. India.

The chronology of these burials is an extremely difficult problem. Some Coimbatore cists and the Pondicherry urn-burials contain iron together with polished stone implements. The polished stone implements are altogether absent in most megalithic burials, which shows the celts were not for mere ritual purposes. In all probability the stone implements indicate the great antiquity of the burials from which they were obtained. The oldest burials have no signs of cremation. Of megalithic cremation tombs, we have the Sulur burials of *circa* 200 B.C. This grave contained bronze. Bronze has not been found in any of the Malabar burials. The bronze

with a high percentage of tin makes some authorities give a comparatively later date to burials from which bronze is obtained. Taking the crudeness of the pottery and the absence of bronze into consideration, we may tentatively take the Feroke tombs to be slightly earlier in age than the Sulur graves.

THE HINDU PHILOSOPHY AND RELIGION

By K. Ramavarma Raja, B.A.

The historians are divided into two schools of which one interprets the world's history proper by "the Great Man" theory while the other explains it by the theory of environment, opportunities or circumstances. The intuitive genius, extraordinary working capacity and resourcefulness of "the Superman" of the day determine the course of the great events of the age according to the former school, while the latter maintains that the so-called "Superman" as well as the events associated with him are moulded by the surroundings, opportunities and circumstances (including the time; the clime; the race; the social and other organizations and institutions; educational and other training; habits; character, inherited and acquired; public opinion, etc.). Buckle, the author of "The History of Civilization in England" is said to be the British representative of the philosophical historians of the latter school, while Thomas Carlyle, the author of "The Heroes and Hero-Worship", who was the admirer and follower of the German philosophy, is regarded as a staunch supporter of "the Great Man" theory. The theories of "Free Will" and "Necessity" in ethics may be compared with these two theories.[1] None of these schools can or does dispense altogether with either of the two factors—the efficient agent and the favourable opportunities, but they differ only in their respective viewpoints regarding their relative importance and rôle in bringing about a great event or the desired effect. They may even go so far as to assert that the free agent with his forceful will and determination will overcome great difficulties and convert unfavourable conditions into favourable ones sometimes; or that the peculiar conditions in combination

---

[1] My imagination wanders to similar rival systems in Politics, *viz.*, individualism and collectivism, and autocracy and democracy which are irrelevant topics in tbis comparison.

will compel the agent to act in a certain way as a matter of necessity. These are extreme and controversial cases. The Napoleonic era and the Great War seems to have confirmed, or at least to have given additional support to, "the Superman" theory.

The Hindus regard their Puranic literature as the sacred history of the world—a comprehensive history of the world—from its genesis to its end in all its ages—past, present and future. Here also, we may trace the two primary rival conceptions or theories and their later secondary ramifications or corollaries. Let us begin with the story of creation. *Prakṛti*, for example, is the original pervading and invisible mass of matter with inherent properties (*guṇas*) in static condition; and *Puruṣa*, the Active Principle or Agent, enters into it, excites or stimulates it to action with his magical power (*Māyā*) for fertilizing, developing and differentiating it and for evolving the material universe, as it is, out of it, the reagents or reactive forces he employs therein being (1) *Kāla* (time), (2) *Karma* (work or action and its reaction or permanent and cumulative after-effect), and (3) *Svabhāva* (inherent nature or potentialities). The original equilibrium of matter is disturbed by *Kāla*; change in its form and constitution follows by nature (*Svabhāva*), and under the influences of *Karma* (the accumulated effect of past actions) the original formless invisible mass of pervading matter in a nebulous state assumes a visible form for further differentiation and development, *this whole process, course and affair being planned, directed and executed by the Supreme God or Lord.*

(१) कालं कर्म स्वभावं च मयेशो मायया स्वया ।
आत्मन्यदृच्छया प्राप्तं विबुभूषुरुपाददे ॥
कालाद्गुणव्यतिकरः परिणामः स्वभावतः ।
कर्मणो जन्म महतः पुरुषाधिष्ठितादभूत् ॥

(*Bh. P.*, II. 5. 20 and 21.)

(२) द्रव्यं कर्मश्च कालश्च स्वभावो जीव एव च ।
यदनुग्रहतस्संति न संति यदुपेक्षया ॥

(*Bh. P.*, II. 10, 12)

(३) द्रव्यं कर्मश्च कालश्च स्वभावो जीव एव च ।
वासुदेवात्परोब्रह्मन्नचान्योर्थोऽस्ति तत्त्वतः ॥

(*Bh. P.*, II. 5. 14.)

These passages quoted from the *Bhāgavata Purāṇa* not only support what has been stated above of the Lord's creation, but also further emphasize the point that He is the maker, the controller, the director and the master of the materials and forces He employs in His work of creation. In some other contexts (*e.g.*, *Bh. P.*, III. 5. 25 and 26) express mention is not made of *Karma* and *Svabhāva*, probably being merged into, as attributes, aspects or states of the material female principle (*Prakṛti* or *Māyā*) or the active male counterpart (*Puruṣa*), or, the *Kāla* force, as, in another context (*Bh.* III. 26). *Kāla* itself is defined as an attribute or state of *Prakṛti*, according to one school of thought, or, according to another, as the power (destructive or creative) of *Puruṣa* or *Īśvara*, which pervades and envelopes all things and exercises its control and influences over them all, while in yet another context (*Bh.* 29) *Kāla* is described as almost identical with the Supreme Power which directs the several divine agencies in their respective spheres of duty and receives the sacrificial offerings as the Lord of all. Now the *Puruṣa* or *Īśvara* of philosophy seems to correspond to "the Superman" of history, and the rest, *Prakṛti*, *Māyā* or the elements produced out of it together with *Kāla*, *Svabhāva* and *Karma* seem to constitute the group of other causes (materials, implements or tools and forces) corresponding to the historical group of environment, opportunities, circumstances, natural tendencies, character, etc. Here there are, thus, parallel conceptions or theories in the philosophies of religion and history. Of the several factors constituting the group, *Kāla* or time may be regarded as the most effective one by some thinkers who will accordingly be disposed to dread and adore it as manifested in heaven and sky as the sun, the moon, the planets and other stars, the clouds, the winds and other phenomena of the seasons or Nature, which are the indicators or indexes of Time or correct Time-keepers, and therefore personified and propitiated by

prayers and offerings for protection and prosperity. This may be the origin of the astronomical religion and nature worship. If another factor *Karma* (or one's work or action and its after-effect, habit or acquired character) is emphasized as the most important or potent cause as is done by the Mīmāṁsaka School, elaborate ritualism and liturgy will be brought into existence. If natural tendencies and hereditary disposition and character (*Svabhāva*) are regarded as the true causes of our good and evil experiences, means would have to be devised to control them, and the severe *drastic* system of discipline (*Yoga*) might have been one of the most effective methods devised and practised. As matter or elements which by combination and subsequent disintegration according to natural laws produce all things in this world, some philosophers may regard it as the fundamental cause, and their mode of reasoning we call materialistic (*Sāṅkhya*). If *Puruṣa* is treated as a mere agent dependent on his materials and tools, he is no more than a good workman which seems to be his position in the *Nyāya* and the *Vaiśeṣika* systems. If, on the other hand, he is regarded as an independent free agent with full control over all the materials and the reagents required for creation who manipulates and uses them at his sweet will and pleasure and is above all worldly limitations, then he is the Almighty, Omnipresent, Omniscient and Omnipotent God—a personal God —a Supreme God. This is monotheism which seems to be the natural and inevitable goal in religion and philosophy. For the movements of heavenly bodies, the seasons and the phenomena of Nature are cyclic and more or less regular, and after their observation extending over a long period, man will come to know and learn that they exhibit no free will or superhuman power. Similarly, the elements and their inherent properties, natural tendencies and interactions will also be found to be governed by certain fixed and immutable laws. What the religious-minded man wants to satisfy his helpless craving in distress is an agent with free-will and unlimited power to work miracles, to cure his ills and to grant his prayers; and God Almighty alone can satisfy the want, the ordinary

changes in the material world being more or less governed by the regular cyclic laws of birth, growth and death, re-generation and decay. This seems to have been the process by which monotheism of the highest and purest type was reached.

Hence all other deities, demi-gods or divine agencies are treated as subordinates to the Supreme God from whom they derive their powers and whose orders or commands they are authorized to carry out—that is to say, there is a divine hierarchy. If any human being born here on earth evinces supernatural capacity by means of inexplicable deeds of miracle, he is treated as an incarnation of the Supreme God above. Such persons are deified after death and worshipped in shrines constructed in their honour. Here we have "the Superman" or "Superhuman" theory in religion resulting in hero-worship. His course after demise is what is known as "*Devayāna*", ascending to the world of gods. Ordinary living souls which are, *in essence*, identical with the supreme or world-soul, as parts with the whole, though incased in physical shells, in bondage of senses, and as slaves of passions, follow their *Karma*, eat its fruits and repeat the cycle of births and deaths here in this world, and go to the world of the manes by what is known as "*Pitṛyāna*" —the path to the world of the manes; and to these departed ancestors are offered oblations and cakes in our funeral ceremonies and Śrāddhas which are purely "*Karmaic*", *i.e.*, takes "*Karma*" as the determining factor. Thus we may see that, of the dead, only a few are deified and the rest become the manes. The courses above mentioned are also known as "*Uttara-mārga*" (northern path) and "*Dakshina-mārga*" (southern path). The latter is also called "the path of smoke"—"*Dhūma-mārga*" which has to be traversed again and again without coming to the end of "*Samsāra*". Hence, the path of light or northern path (*Archirādi-mārga*) is sought from which there is no return to the mundane existence.

As the great wars have done in history, so the mythical wars between the gods and the demons and the great and

epoch-making events recorded in the Hindu epics such as the Mahābhārata War and Siege of Lanka and the heroic rescue of persons oppressed, persecuted or imprisoned by cruel demons and wicked tyrants (*Sita*, for instance) who are killed in great battles by the great heroes or incarnate gods, might have conclusively demonstrated the "superhuman theory" in religion, mythology and theology and placed hero-worship above Nature-worship, ritualism, Yogic practices and other forms of observances which have consequently been relegated to a subordinate position only, but not omitted altogether, as the free agent is given the full credit for the work accomplished instead of the wish—materials, reagents and tools which he employs as he pleases. This will naturally lead to the rise of "the cult of service and love of God" (*Bhaktiyoga*) to prominence. The other two courses of *Karma* (ritualism) and *Jnāna* (self-realization by meditation) have *not* lost their importance and value but *Bhakti* is emphasized as the right and easy path or course of piety by which all our prayers and offerings reach and please the god we worship, and which lead us direct to his spiritual presence mentally realized everywhere.

The Vedic religion seems to be a combination of both the astronomical and ritualistic (or *Karmaic*) elements as it chiefly consists in offer of sacrifices to the atmospheric "Time" or "Nature" gods and the luminary bodies of the sky. Similarly, the *Sānkhya* and *Yoga* systems seem to be founded on the basic principle of *material* evolution by *natural* process—*i.e.*, the combination of the two items (1) Matter (*Prakṛti*) or Elements and (2) Nature (*Svabhāva*). Although all the causes—the efficient, material, formal, final and the first—have their due shares in the creation, subsequent maintenance and destruction of the world and its inhabitants, and consequently their due recognition in our speculative thoughts and practical conduct they are not always treated alike by all, diverse views being held regarding their relative importance and influence. Hence arose the different schools of

Hindu philosophy in support of different modes of religious observances. This is the theme of this study—which, by the way, is not at all claimed to be new or original—but which is here to be explained, demonstrated and elucidated with the help of historical parallels. I shall, in the next concluding paragraph, briefly deal with a mystic system of pious practice (*Upāsanā*).

Reference has already been made to the three well-known courses of piety, *viz.*, (1) *Karma* (ritualism), (2) *Bhakti* (faithful service and love of God), and (3) *Jñāna* (the spiritual realization of one's unity with the "Supreme Universal Soul"). The yogic discipline and practice seem to be preliminary or adjunct to the last (*Jñāna*). These three courses are mutually related as complementary, or as successive steps to the final stage of salvation (*Mukti* or self-liberation). Similarly, the gods Brahmā, Viṣṇu and Śiva are different forms of, and perform correspondingly different functions of, the Great Master or Overlord. Yet they may be regarded as the respective patrons of the three courses above mentioned: Brahmā, the Creator's favourite course being *Karma* or ritualism, Viṣṇu's *Bhakti* (loving service) and Śiva's *Jñāna* or self-realization of unity with the Absolute by meditation. Brahmā is the head of the Vedic deities that are invoked in the sacrificial rites: the Vaiṣṇava Purāṇas specially recommend *Bhakti* as the easiest and safest way for relief from worldly bondage and miseries; and the well-known Śaivite Gospel "*Sūta Samhita*" repeatedly emphasizes and upholds the view that *Jñāna* (the meditative realization of union with the Absolute) is the only sure method to attain self-liberation. These three gods may further be associated respectively with the three forms of *Śakti*: (1) *Agni* (Fire), (2) *Sōma* (the Moon), and (3) *Sūrya* (the Sun) and located in (1) the abdomen or belly, (2) chest or heart, and (3) head (or brain) respectively. The first *Śakti* Fire, represents *Kriyā* (work); the second, the Moon, *Icchā* (desire); and the third, the Sun, *Jñāna* (knowledge). Thus, it will be seen that "Rudra, Viṣṇu and Brahmā are in the nature of *Jñāna*, *Icchā* and *Kriyā*, or the Sun, the

Moon and the Fire,"[1] and are to be located in the head chest and belly, respectively. Now to briefly explain the meaning of these mystic associations, the belly receives the food we eat (which represents the sacrificial cake) and there digests it and generates the working energy: our emotions and feelings are experienced "not in the brain but rather in the chest, *viz.*, within those immense ganglionic masses which are called splanchnic ganglion and solar plexus"[2]; and the head or the brain is the seat of our intellectual operations. The following passage in the *Bhāgavata Purāṇa* (X. 87. 18) seems to contain a clue to the above mystic interpretation and meditative and pious practice (*Upāsana*).

उदरमुपासते यऋषिवर्त्मसु कूर्पदृशः परिसरपद्धतिं हृदयमारुणयोदहरम् ।
तत उदगादनंत नवधाम शिरः परमं पुनरिहयत्समेत्य नपतंति कृतांतमुखे ॥

Here the belly, the heart and the head are mentioned as the three centres where God is to be located in deep contemplation. This Purāṇic verse is based on *Śruti* (Vedic text) which is quoted by the commentator Śrīdhara Svāmi who summarises the verse thus:—

उदरादिषु यः पुंसां चिंतितो मुनिवर्त्मभिः ।
हंतिमृत्युभयं देवो हृद्गतं तमुपास्महे ॥

---

[1] The article on "*Srī Vidyā*" (*Q.J.M.S.*, July 1932, p. 18).

[2] The article under "*Nerves*", *Medical Dictionary*, pp, 677-678 ("*The Times*" Universal Cyclopædia, Tenth Edition).

A CHAPTER OF KADAMBA HISTORY FROM TAMIL LITERATURE

BY S. K. GOVINDASAMI, M.A.

THE history of the dynasty of the Kadambas of Banavāsi and its offshoots has been treated in a masterly and thorough-going manner by Mr. G. M. Moraes in his recently published *Kadamba Kula.*[1] Every available source, whether it be tradition or inscription or coin or monument, has been tapped sedulously with a view to making the work as complete as possible. But it is unfortunate that the classical Tamil literature which abounds in historical information has not even been thought of, in spite of the fact that the cradle of the Kadamba dynasty was just on the northern frontier of the Tamil country and that, therefore, there is every likelihood of the Tamil poets referring to it in howsoever perfunctory a fashion it might be. It is true that the writer has consulted two works of the veterans of South Indian historical research, Dr. S. K. Ayyangar and the late Prof. P. T. S. Aiyangar, as is evident from the bibliography prefixed to the book.[2] But the author seems to be either absolutely unaware of the remark of the late Prof. P. T. S. that "this (Tamil) kaḍambụ tree was identical with the kaḍamba tree after which the Kaḍamba kings of Banavāsi got their dynastic name"[3] or knowing, he has, perhaps, brushed it aside as improbable. In the *Beginnings of South Indian History*, Dr. S. K. Ayyangar makes the following observation which is again pertinent to the Kadamba history. "The Kadambas," says the Doctor "must have been a pirate race to begin with till they were reclaimed to civilization later, perhaps."[4]

---

[1] The *Kadamba Kula* is No. 5 of the Series of Studies in Indian History of the Indian Historical Research Institute, St. Xavier's College, Bombay.

[2] *Ibid.*, pp. IX, XXI. *Ancient India; The History of the Tamils.*

[3], [4] *Tamils*, p. 501. *Beginnings*, pp. 73-74.

I should think that this omission to consider the Tamil literary evidence is a grievous one.

Tamil Literary References to the Kadambas

Notices of the history of the Kadambas are to be found in the following works of the Sangam period. *Ahanānūṟu*, the anthology of 400 love lyrics composed by different hands, contains references to the subject in hand in verses 15, 97, 142, 152, 173, 199, 208, 349, 356, 392 and 396. Verse 151 of *Puṟanānūṟu*, the 400 lyrics of war by several poets, indirectly refers to it. A collection of 100 laudatory poems by ten poets at the rate of ten each, called *Padiṟṟuppattu* describes the endless feud between the Chēras and the Kadambas. *Naṟṟiṇai* and *Kuṟuntogai*, two other compilations of the Sangam days, advert to the Kadambas in verses 265, 270 and 391 of the former and verse 73 of the latter. Lastly, a slightly later work, *Silappadikāram*, makes mention of the many victories of the Chēras over the Kadambas in cantos *Āychchiyar Kuṟavai*, *Kaṭṭurai-kādai*, *Kātchi-kādai*, *Naḍukaṟ-kādai* and *Vāḻttu-kādai*. We shall proceed to piece together these scattered references into something like a picture of the history of the Kadambas.

To the north of the Chēra dominion, the modern Cochin and North Malabar, in the "gold producing Koṇkānam",[5] was ruling a powerful family whose members had the patronymic of *Nannan*. They are referred to always in the above works as the *Kaḍambu* after their "*kāval maram*" or guardian tree which was the kadambu tree. We learn from ancient Tamil literature that almost every South Indian ruler had a guardian tree, as for example the Pandian had the *vēmbu* or margosa and consequently he was called *Vēmban*. The kingdom of the Nannans of Kaḍambu extended over the whole of Koṇkānam, identifiable with the two Kanaras, besides Pūḻi-nāḍu,[6] the northern part of North Malabar. This country is distinguished

---

[5] *Naṟṟiṇai*, v. 391. In Tamil Konkan is spelt as Koṇkānam.

[6] *Padiṟṟuppattu*. Colophon to the "Fourth Ten".

from the rest of the Tamilaham as "*solpeyar-teyam*"[7] by the poet Māmūlanār in *Aham*, 349. The phrase "molipeyar-teyam" occurs elsewhere in connection with the land of the Vadugar or the Andhras. These phrases can have only one meaning in a country in which a language or languages different from Tamil were spoken. Hence it is clear that the territory of the Nannans was not within the pale of the Tamilaham. Ē̱lilmalai or the "Seven-Hill" was known to the poets as Nannan's mountain. A Chēra poet describes it in the following manner in *Naṟṟiṇai*, 391:—

"Weep not dear; he might stop.
Who would part albeit he gets
The Seven-Hill—clothed in trees
Panther-dotted, hung with gay
Creepers which the black-horned bison
Eats and eating sheds
The cool green leaves the lassies pick
To deck their slender waists—
In Nannan's land good,
The golden Koṇkānam.
So let not the noble eyes
Bluebells-like, rain tears."

The Koṇkānam was gay with a number of fortified towns in the interior and busy port towns along the coast. Pā̱li and Peruvāyil were instances of the first variety and Pāram, Viyalūr and Vāhai-peruntuṟai were examples of the second. Trade, particularly maritime, must have been brisk in these places. Poet Māmūlanār praises the country of the Nannans as one in which wealth increases without much labour on

---

7 (sl. 8-14.) "நன்னனன்னாட்
டேழிற் குன்றத்துக் கவாஅற் கேழ்கொளத்
திருந்துரை நிவந்த கருங்கால் வேங்கை
யெரிமருள் கவளமாந்திக் களிறுதன்
வரிநுதல் வைத்த வலிதேம்பு தடக்கை
கல்லூர் பாம்பிற் றோன்றுஞ்
சொல்பெயர் தேஎத்த சுரனிறந்தோரே."

the part of the people, but due to the coming of the ships evidently to buy and carry to other lands the valued goods of Koṇkāṇam.[8] In protection of this lucrative trade one of the Nannans seems to have fought with a piratical chief by name Pinḍan whom the poet Paranar describes as the plunderer of richly laden vessels bound for Kanalam-Perun-turai (*Aham*, 152).

The history of the Nannans of Kaḍambu is an eventful one packed with interminable wars chiefly with the neighbouring Chēras. The *Padiṟṟuppattu* is more or less a history of seven Chēra rulers and their wars. At the end of every ten verses and just after the colophon the duration of the reign of each king is given. All told it comes to about 234 years which works out an average of 33 years per king. It seems to be a pretty long period for an average reign. Even at the rate of 20 years which is quite normal per head, it will come to 140 years. During this century and a half, at least, the Nannans were endeavouring to roll back the flowing tide of Chēra imperialism. From Imayavaramban, the great conqueror, to Iḷañchēral Irumpoṟai practically every Chēra is credited with the destruction of the Kaḍambu. The former's chief exploit was the invasion of Pūḻināḍu which ended the endless wars of Nannan of "Peruvāyil of the Kadambu"[9]; the latter made a cavalry charge into the country of the Nannans and made it red with blood.[10] The *Silappadikāram* sings the naval victory of Senkuttuvan over the Kaḍambu.[11] Another Chēra

---

[8] *Aham*, 349. "யுரன் மலி யுள்ளமொடு முனைபாழாக
(sl. 6-8.) வருங் குறும் பெறிந்த பெருங்கல வெறுக்கை
சூழாது சுரக்கு நன்னன ஃறுடு."

[9] "பூழி நாட்டைப் படையெடுத்துத் தழீஇ
யுருள்பூங் கடம்பின் பெருவாயினன்னனை
நிலைச் செருவி னாற்றலை யறுத்தவன்." (Colophon, "Fourth Ten".)

[10] "கால்வல் புரவி யண்ட ரோட்டிச்
சுடர்வீ வாகை நன்னற் றேய்த்துக்
குருதி விதிர்த்த." (v. 88 of "Ninth Ten".)

[11] "கடந்தடு தார்ச் சேரன் கடம்பெறிந்த வார்த்தை
டர்ந்த நிலம் போர்த்த பாடலே பாடல்." (*Vāḻttukādai*, p. 581.)

by name Kalankai-kanni-Narmudich-cheral is celebrated by Kalladanar in *Aham*, 199 as the victor in the battle of Vahai-peruntura where one Nannan was killed.[12]

Apart from this hereditary warfare, a Nannan fought with a people by name Kōsar who were, obviously, a people of the north pouring down into South India egged on by earth-hunger. The Kōsar killed the charger of Nannan in a battle and marched into his territory. The fight with one Pinḍan was already alluded to. Miñili, a commander of the Nannans, is described by Paranar as the winner of the field of Pāḻi in which a chieftain called Āi-Eyinan, the lord of Veṇkōḍu, fell. On another occasion a Nannan, a Gangan and one Aṭṭi fought with the Chōla king Perumpūtchenni in the battle of Kaḻumalam where the Nannan was killed.

The great poet Paranar paints a Nannan in lurid colours showing him up as a monster of cruelty. A girl, while bathing in a canal, picked up a green fruit that came floating by and ate it in an evil hour. Poor girl, she did not know that it was a forbidden fruit of Nannan's orchard. The news of this transgression reached the ears of the Nannan who wanted nothing short of the life of the innocent girl as a penalty. Her father offered no less than 81 elephants and a portrait statue of his daughter in gold to save her but the blood-thirsty Nannan would not listen. The hideous deed was done and the Nannan earned the unenviable reputation of being sung by Paranar as "the Woman-Killer".[13] The same poet gives another instance of his cruelty. When the chief Ai-Eyinan fell wounded in the field of Pāḻi the Nannan took care that not even the sailing wings of birds in the air

---

[12] "வாகைப் பெருந்துறைச் செருவிற்
பொலம்பூ ணன்னன் பொருதுகளத்தொழிய."

[13] "மண்ணிய சென்ற வொண்ணுத லரிவை
புனறரு பசுங்காய் தின்றதன் றப்பற்
கொன்பதிற் றொன்பது களிற்றொ டவணிறை
பொன்செய் பாவை கொடுப்பவுங் கொள்ளான்
பெண்கொலை புரிந்த நன்னன் போல." (*Kuṟuntogai*, v. 292.)

cast a shadow sheltering his writhing body from noon-day sun.[14] Another poet tells the son-in-law of a Nannan proudly "What if the rains fall in endless torrents in Nannan's land? Our kings rule up to the Himalayas."[15] All this poetic odium against the Nannan must have been due to his coldness and indifference towards Tamil poets.

Were the Nannans of Kadambu a pirate race?

We have cited the remark of Dr. S. K. Ayyangar in the first paragraph as regards the answer to the above question. His reasons for this conclusion may be summed up hereunder :—

(1) The Chēras are said to have launched a fleet and destroyed the "kaḍaṟ-Kaḍambu". From this he infers that the Kaḍambas must be pirates with an "island rendezvous".

(2) The Konkan region which was the country of the Kaḍambus had been notorious through the ages as the haunt of pirates.

(3) According to the Sangam chronology of the Doctor the Chēras who are said to have destroyed the Kaḍambus must be placed in the second century A.D.[16] We have got the evidence of the *Periplus*[17] and of Ptolemy's *Geography*[18] that in the early centuries of the Christian era the Konkan was avoided as dangerous for trading.

---

[14] "வெளியன் வேண்மா னாஅ யெயின
னளியியல் வாழ்க்கைப் பாழிப்பறந்தலை
யிழையணி யானை யியறேர் மிஞிலியோடு
நண்பக லுற்ற செருவிற் புண்கூர்ந்
தொள் வாண் மயங்கமர் வீழ்ந்தெனப் புள்ளொருங்
கங்கண் விசும்பின் விளங்கு ஞாயிற்
றொண் கதிர் தெறுமைச் சிறகரிற் கோலி
நிழல் செய்துழறல் காணேன் யானெனப்." (*Aham*, v. 208.)

[15] *Puram*, v. 151.

[16] *Ancient India*, p. 337.

[17] Schoff's *Periplus*, pp. 44, 202.

[18] S, N, Majumdar, pp, 46-47,

(4) Lastly, the inhuman cruelty of the Nannan of Kaḍambu only strengthens the inference that the Nannans were a piratical clan.

In the foregoing pages we have seen that the Kaḍambu family were powerful lords of an extensive territory which was certainly on the main land and therefore the inference that they were island dwellers is not borne out by the available evidence. And the term "kaḍaṟ-Kaḍambu" cannot by any stretch of imagination be rendered as "island rendezvous". Secondly, the phrase of Ptolemy *Ariake Andron Peiraton* on the strength of which it is believed that the Konkan was the home of piracy is itself capable of a different interpretation as Andhrabṛtyas who were the paramount sovereigns of the Deccan in the second century A.D.[19] But even granting that piracy prevailed in Konkan in the time of Ptolemy, the Nannans could not certainly have been pirates for the following reasons:—(1) A Nannan himself is said to have fought with Pinḍan, the plunderer of rich ships, obviously a pirate. (2) *Aham.* 173 describes the device in use in Nannan's land for landing the horses from ships. This is a positive indication for the existence of foreign trade in Konkan. We have seen already how Paranar describes the country as growing rich on her trade without the slightest exertion of the people. Further the picture of a cruel Nannan might be rather overdrawn and even if it is true it is possible for a king on land also to be equally cruel. On the above considerations, could it not be that the Kadambas were *not* "a piratical race before they were reclaimed to civilization"?

Are these Kadambas the Same as or Different from the Historical Kadambas of Banavasi?

Prof. P. T. S. Aiyangar would identify the Tamil Kaḍambas with those of Banavāsi in keeping with his theory that the fifth century A.D. is the date of the Sangam, and he would make the Chēra Imayavaramban the conqueror of the Kadambas of Banavāsi. But this cannot be taken as the

---

[19] *Ibid.*, p. 46,

correct view. The recently discovered Chandravalli inscription has pushed upward the foundation of the Kadamba power to the middle of the third century A.D.[20] The Kaḍamba records do not preserve any tradition of the constant feud between the Chēras and the Kaḍambas: and when such a war is described once in an inscription of the eleventh century it is only to record the victory of Chatta Deva over the Chēras.[21] Moreover the nomenclature of the historical Kadambas is out and out Sanskritic whereas the name Nannan of the Kadambas of Tamil literature is purely a Dravidian one. So the conclusion seems inevitable that both were not identical and of the same date.

However, the similarity in the dynastic name is striking and it cannot possibly be haphazard. In Tamil classics the name of the tree kaḍambu stands for a ruling family of that name. Now look at the explanation in Kadamba inscriptions of the origin of their name. It is legendary and conflicting. One version of it is that the first ancestor of the Kadambas was a son of Siva and Parvati who was called Kadamba after the tree under which he was born.[22] Another is that he rose out of a drop of Siva's sweat which fell under a kaḍamba tree while destroying the Tripuras.[22] The Taḷaguṇḍa inscription of Sāntivarman attributes the name of the dynasty to the practice of tending a kadamba tree by a Brahman family in which Mayūrasarman was born and hence the line he inaugurated was called the Kadambas.[23] Lewis Rice considered the last as "a more realistic account" than the others.[24] In Tamil literature Kaḍambu is the name of a tree which also denoted the family for which it was the guardian tree. The Tamil literature preserves the true origin of the name. This proves the identity of origin though the Nannans and the Kadambas of Banavāsi were not exactly identical. Konkan

---

[20] *Arch. Sur. Mysore; Annual Report*, 1929, p. 56.

[21] *The Kadamba Kula*, p. 97.

[22] Lewis Rice, *Mysore*, Vol. I, p. 296.

[23] *The Kadamba Kula*, p. 10.

[24] *Op. cit.*, p. 296.

which was ruled by both of them could not have been ruled at the same period.

What is the age of the Kadambas of Tamil Literature?

It has been said elsewhere that Mayūrasarman, the founder of the Kadamba line of Banavāsi came to power in *circa* 250 A.D. If the Nannans cannot be identified with this line then they must be earlier. But did they precede Mayūrasarman immediately? They did not, because the sway of the Sātakarnis of the Vishnukaḍachuṭu family lasted in W. Mysore and in the Kanara districts till the first quarter of the third century A.D. "The Sātakarnis were undoubtedly succeeded by the Kadambas in N.-W. Mysore," says Lewis Rice.[25] The power of the Sātakarnis was established in the Deccan about B.C. 225.[26] It is quite reasonable that it might have taken some decades before their authority spread over the Kanara country. We can allow approximately a century for this event in which case B.C. 125 would be the date of the expansion of the rule of the Sātakarnis over the Konkan. Then we can assign the Nannans to the century preceding B.C. 125. We have seen already that the Chēras from Imayavaramban to Iḻañchēral fought the Nannans for over a century. Adding this period to B.C. 125 we get roughly B.C. 250 for the beginning of the rule of the Nannans of the Kaḍambu. There is no difficulty in accepting this date; for this corresponds to the date of the Asokan empire which did not include the kingdom of the Satyaputras "which should probably be identified with that portion of the Konkans or the low lands between the Western Ghats and the sea where the Tulu language is spoken and of which Mangalore is the centre." A late Kadamba inscription of Taliamana of the year A.D. 1108-09 mentions that Mayūrasarman has been preceded by seventy-seven rulers of his line.[27] Though the figure

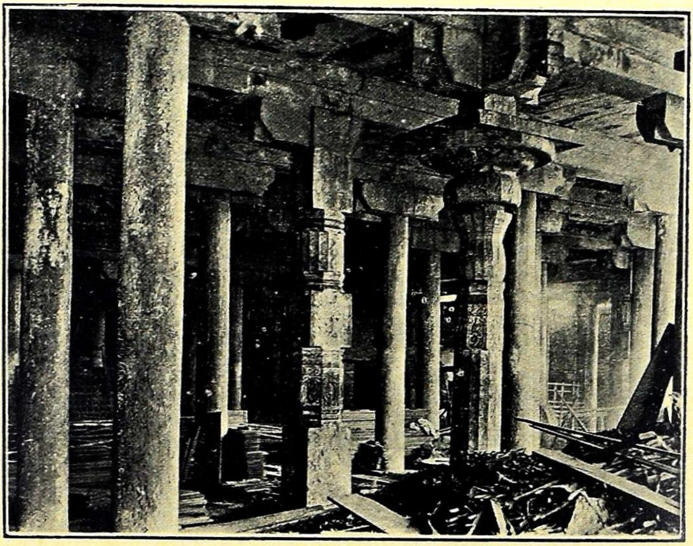
---

25 *Op. cit.*, p. 294.

26 Even this is not settled. Mr. Raychaudhuri dates the beginning of Andhra power in about B.C. 75. See his "*Political History of Ancient India*", p. 258.

27 *Ind. Ant.*, Vol. X, p. 250.

may not be regarded as worthy of credence yet we may take it as proof of the long existence of the dynasty even prior to Mayūrasarman. In this connection, we must observe that the chronology of the Tamil works of the Sangam has not been satisfactorily settled so far, that the second century cannot be regarded as the correct date and a critical study of the poets, particularly Paranar and Māmūlanār, will show that their date must be far earlier. The above poets refer to the Nannans as well as to the invasion of South India by the Moriyar or Mauriyas. It is true that they refer to them in the past tense. But the context must be noted. It is not simply to describe the invasion that the poets have composed their poems. That is not their purpose at all. Their main theme is the anguish and the anxiety of the lady love for the life of her lover who has gone abroad for making money. The poet just remembers the troubled state of the country due to the Mauriyan invasion and brings it in as a device to intensify the danger in which the lover is and also to concurrently enhance her anxiety. This facile remembrance of a historical phenomenon while engaged in treating a love theme is impossible (in those days when histories were not written) unless the event itself is of contemporary or of recent occurrence. When this fact is once admitted then many of the difficulties in the determination of the date of the Sangam poets will vanish.



An Interior View of the Hundred-Pillared-Mandapam at Chidambaram

THE HUNDRED-PILLARED MANDAPAM AT CHIDAMBARAM

(*Continued from Vol. XXII, No. 3, p. 295.*)

By S. R. Balasubrahmanyan, B.A., L.T.

PART III

Thirteenth Century.—Vira Pandya's Anointment at the Mandapam

I HAVE referred already to one set of inscriptions on some of the pillars of the Hundred-Pillared Mandapam at Chidambaram. Another set refers to a Vīra Pāndya. The inscriptions read, "Svasti Sri Vīra Pāndyan Tirumandapam". Who was this Vīra Pāndya? There is a certain Jatāvarman Vīra Pāndya (I) who is intimately connected with Chidambaram. His accession was in 1253 A.D. and he was the co-regent of Jatāvarman Sundara Pāndya (I), acc. 1251 A.D.

Vīra Pāndya's reign seems to have lasted at least 28 years, *i.e.*, up to 1281 A.D.[1] His inscription which has the elaborate historical introduction beginning with "திருமகள் வளர்முலை திருமார்புதளைபட" contains a conventional list of kings—Gangam, Gaudam, Kadāram, Kāsipam, Kongu, etc.—who are said to have paid him tribute. But very soon we meet with historical events. The successful fight with the Cōla at Kāvikalam, the establishment of good government (செங்கோல்) in the land of the Vadugas (the Telugu country) and the expedition against the ruler of Ceylon and "Sāvanmaindan" are then described.

Some other inscriptions refer, briefly and without the elaborate introduction mentioned above, to him as one "who conquered Kongu and Īḷam (Ceylon), destroyed the hill of the fierce Vadugas, and brought under his sway the region watered by the Ganges (கெங்கை இருகரையும்) and the Kaveri."

[1] *M.E.R.*, No. 117 of 1907, from Kallidaikkurichi, Tinnevelly District.

Then he was pleased to stay (*i.e.* hold a durbar) at Chidambaram, received tribute from the Kadava chief and celebrated the anointment of hero and victor at Puliyur[2] (or Perumbaṟṟappuliyūr or Tillimānagar—as it is variously described in different inscriptions). It is highly probable that it was in the Hundred-Pillared-Hall this celebration took place; and the inscription under reference might have been engraved on this occasion.

The earliest reference to the celebration of his anointment occurs in an inscription of his sixth year. But the text of this inscription is mutilated,[3] and the date is only a conjectural restoration. The astronomical details furnished by the inscription have yielded 1260 A.D. with an error only of the number of the day (21st for 22nd Riṣhaba); but we do not find any mention of the Kadava paying his tribute till the fourteenth year of his reign.[4]

Who was this Kadava Chief? He should be Sakalabhuvana Çakravartin Avaniyalappirandan Sri Kopperunjingadeva—the lion among kings—of Sendamangalam. Even in an inscription of the seventh year of Jatāvarman Sundara Pāndya (*i.e.* about 1258 A.D.), there is a vivid description of the campaign of Jatāvarman Sundara Pāndya. It is as follows:—

"வருதிறை மறுத்தங்கவனைப் பிடித்துக்
கருமுகில் நிகளங் காலிற் கோத்து
வேந்தர் கண்டறியா விற்றிண்புரிசைச்
சேந்தமங்கலச் செழும்பதி முற்றிப்
பல்லவ னடுங்கப் பல போராடி
நெல்விளை நாடு நெடும் பெரும் பொன்னும்
பருமை யானையும் பரியுமுதலிய
வாசுரிமை கைக்கொண்டரசற் களித்துத்
தில்லையம்பலத்துத் திருநடம்பயிலுந்
தொல்லை யிறைவர் துணைக்கழல் வழங்கி"......etc.

---

[2] These are other names for Chidambaram.

[3] No. 363 of the List of Inscriptions of the Pudukkottai State.

[4] Nos. 192 of 1914, *M.E.R.*, and 370 of the Pudukkottai List.

The lines run thus :—

The tribute paid by the Pallava was rejected. He was put in chains. Sendamangalam, the city of impregnable fortifications, was besieged, and many fierce campaigns were conducted round his (capital) city. His capital, territory, treasure, elephants, horses and other insignia of royalty were secured. Then the Pāndya king was pleased to restore him his liberty and territory. After this campaign, the Pāndya went to Chidambaram and worshipped the 'Lord of Dance' (*i.e.*, Natarāja) at Tillaiambalam.

We do not hear of any celebration of Sundara at Chidambaram. So the anointment of hero and victor celebrated by Vīra Pāndya should have been occasioned by the revolt of Kopperunjinga or by the need to put down "Vallan" referred to in Vīra Pāndya's inscriptions before the anointment at Chidambaram.[5]

If there was an anointment-celebration by Vīra Pāndya on or before the sixth year of his reign (*i.e.* 1260 A.D.), was there another in the fourteenth year (*i.e. c.* 1267 A.D.) when he is said to have camped at Chidambaram to enforce and receive the tribute from the Kadava? Evidence is by no means clear. But it has to be borne in mind that the Pāndya emperor had a disturbed frontier in the north, and the keeping under check the turbulent chiefs of the frontier necessitated the frequent demonstrations of the Pāndyan military power. Kopperunjinga must have been the chief cause of unrest in the northern borders of Pāndyan territory.

Vīra Pāndya's actual control of the region of Chidambaram is also corroborated from another source. The Kāttumannarkoil inscription of Perumāḷ Sundara Pāndyadeva furnishes the order of succession of the kings who held sway over this region. The prescriptive right to perform *pūja* in this temple (of Kāttumannarkoil) is said to have been enjoyed from the time of Kulōttunga Cōḷadeva (II) who

---

[5] Fifteenth year, 374 of the Pudukkottai List and sixteenth year, *M.E.R.*, No. 297 of 1923.

covered (the temple) with gold, Rajarajadeva (II), Perumāḷ Tribhuvana Vīradeva (*i.e.* Kulōttunga III), Rajarajadeva (III), Avanialappirandan Kopperunjingadeva, Perumāḷ Sundara Pāndyadeva (Māravarman I), Perumāḷ Kulasekharadeva, *Vīra Pāndyadeva* and even up to the eleventh year of the ruling king Perumāḷ Sundara Pāndyadeva (Jatāvarman I)".[6]

The Vīra Pāndya of this record may be the famous Vīra Pāndya who claims to have performed the anointment of hero and victor at Chidambaram.

There is another Pāndya king called Māravarman Vīra Pāndya, who seems to have been connected with Chidambaram.[7] His inscriptions range from the fourth to the ninth year of his reign. Except some gifts to temples by the king's officers, we have no historical information of value about this king. It has been surmised that he must be a successor of Vikrama Pāndya, from the mention of an officer of his called Vikrama Pāndya Gangeyarāyan[8] and that of "Rayakkal Tambiran Tirumaligai,"[9] as the name of a portion of the Chidambaram temple (the third wall of enclosure?). This king does not seem to be connected with the Hundred-Pillared Mandapam.

Hence the Vīra Pāndya of the Hundred-Pillared-Mandapam might be the famous Jatāvarman Vīra Pāndya who celebrated the anointment ceremony at Chidambaram and was the co-regent of Jatāvarman Sundara Pāndya I. It seems not unlikely that he had this celebration of hero and victor in this very hall where the inscription has been found engraved.

---

[6] No. 571 of 1920—*M.E.R.*

[7] Nos. 269, 279, 320, 328 and 351 of 1913 at Chidambaram; and 386 of 1913 at Erumbur in South Arcot Dist.

[8] No. 269 of 1913.

[9] No. 320 of 1913.

Appendix.

Forms of introductions of the inscriptions of Jatāvarman Vīra Pāndya—

1. கோச்சடை பன்மரான திரிபுவன சக்கரவ(ர்)த்திகள் ஸ்ரீ வீர பாண்டிய தேவர். (360 of Pudukkottai Inscriptions.)

2. திருமகள் வளர் முலைதிருமார்புதளைபட...கங்கங் கவுடம் கடாரங்கங் காசிபம் கொங்கங் குதிரங் கோசல மாளுவம் அருமனஞ் சோகனம் சீனமவர்தி திருநடமீழங் கலிங்கந் தெலிங்கம் பெபனந்தண்டகம் பண்டர முதலி எம்புலி (ய எம்புலி) வேந்தருமிகல் மண்டலீகரும் மும்முரைசு முழங்கும் செம்மணி மாளிகை கொற்ற வாயிற் புகுந்து சாலம் பார்த்து கழலிணை பணிந்து நல்வேழமும் நெதியமும் காட்டி, பூவிர்சோலை காவிகளத்து சோழன் பொருத வேழப் போரில்.......................... செம்பொற்மேருடிக்கையிற்பிடித்து......வாகைசூடி.................... வடுவ(க)ரைக் கொடுங்கோல் வழுங்காவண்ணம் நடுவுநிலை செங்கோல் நாடோறு நடப்ப, இழ்ழ (ஈழ) மன்னர் இலகுவரிலொருவனை விழ்ழ (வீழ)ப் பொருது விண்மிசையேற்றி......................கோணமலைய(யி)னுந்திரிகூடகிரியினும் உருகெழு கொடிமிசை இருகயலெழுதி, எனை வேந்தனை ஆனைதிறைகொண்டு, பண்டேவல் செய்யாதிகல் செய்திருந்த சாவன்மைந்தன் நலமிருந் திரைஞ்ச,...........ஆனூர்புரிச்சு விரையச் செல்கென விடை கொடுத்தருளி................உலகமுழுது முடையாரோடும் வீற்றிருந்தருளிய ஸ்வஸ்தி ஸ்ரீ கோச்சடை பன்மரான திரிபுவன சக்கரவர்த்திகள் ஸ்ரீ வீர பாண்டிய தேவர். ....(117 and 173 day—366 of Pudukkottai Inscriptions.)

3. கோச்சடை பன்மரான திரிபுவன சக்கரவர்த்திகள் கொங்கீழங் கொண்டு கொடுவடுகு கோடழித்து கெங்கை இருகரையும் காவிரியும் கைக்கொண்டு (திங்கள் அரவமும் செழுமலர்தார் புனல்) செஞ்சடையோன் பொற்புலியூர் வீற்றிருந்து காடவன் திறை இடக்கண்டு இனிதிருந்து வீரா அவி(பி)ஷேகமும் விசையா அவி(பி)ஷேகமும பண்ணியருளிய வீர பாண்டிய தேவற்கு.

(14th year—370 of Pudukkottai Inscriptions.)

4. கோச்சடை பன்மரான திரிபுவன சக்கரவர்த்திகள் ஈழமுங் கொங்குஞ் சோழ மண்டலமுங் கொண்டு வல்லானை வென்று பெறும்பற்றப் புலியூரில் விராபிஷேகமும் விசையாபிஷேகமும் பண்ணியருளிய ஸ்ரீ வீர பாண்டிய தேவற்த. (15th year—374 of Pudukkottai Ins.)

(To be continued.)

KURUNTOKAI, AN ANCIENT COLLECTION OF THE SANGAM PERIOD

By K. G. Sesha Aiyar, B.A., B.L.

Among the works of the Śangam period, there are three main collections named *Pattup-pāṭṭu*, *Eṭṭut-tokai*, and *Patinen-kīḻk-kaṇakku*. Of these *Eṭṭut-tokai* is a generic name by which is denoted eight different collections, as the term signifies, of Śangam poetry. These are: *Naṟṟiṇai*, *Kuṟun-tokai*, *Ain-kuṟunūṟu*, *Patiṟṟup-pattu*, *Paripāḍal*, *Kalit-tokai*, *Aha-nā-nūṟu* and *Puṟa-nānūṟu*. Fortunately, all these collections, as also the poems comprising *Pattup-pāṭṭu* and *Patinen-kīḻk-kaṇakku*, have now been published by competent Tamil scholars, foremost among whom stands Mahāmahōpādhyāya Dr. V. Swaminatha Aiyar, whose indefatigable and invaluable work in the cause of ancient Tamil literature, the Madras University has at long last acknowledged by conferring on him recently the degree of Doctor of Literature, *honoris causa*.

In a recent article that I contributed to this journal under the heading: "Glimpses into the Married Life of the Ancient Tamil People" (*Q.J.M.S.*, XXII, pp. 1-25), I stated that judging from old Tamil literature, we might say that the ancient Tamils regarded love and war as practically embracing the totality of life, and those subjects formed the two fundamental categories of poetic material. They were known to Tamil writers as *Aham* and *Puṟam* respectively; *Aham* relating to the department of love, and *Puṟam* to war and politics. The technique of these two subjects, as material for poetry, has been treated with great elaboration by Tamil grammarians and rhetoricians; and the volume of literature illustrative of each of them is considerable. The poems of the Śangam age, whether dealing with *ahap-porul*, or with *puṟap-porul*, are of immense human interest, and are of incalculable value to the student of ancient sociology. They are, besides, as pure literature, worthy to take an abiding place in the

literature of all time, as possessing at once and in just balance keen sensibility to the thrill of life and the thrill of words. Any reader, who has the gift of imagination and of appreciation of the magic of words, will see, if he studies them, that the authors of those poems apprehended through personal sensibility the thoughts, passions and experiences of men and women who formed their human material, and expressed themselves with "the charm of words in tuneful order".

Of the eight collections of poems that are comprised in *Eṭṭut-tokai*, five relate to *Aham*. These are *Naṟṟiṇai*, *Kuṟunto-kai*, *Ain-kuṟu-nūṟu*, *Kalit-tokai* and *Aha-nānūṟu* or as it is also called *Nedun-tokai* in contradistinction to *Kuṟuntokai*. Of these, all except *Kalit-tokai* are written in *ajaval* metre; while *Kalit-tokai* consists of poems written in *kali* metre. Of the four collections of poems in *ajaval* metre, *Ain-kuṟunūṟu* consists of five distinct sections of a hundred short poems each; and each section is by a different author and is confined exclusively to one distinct *tiṇai* out of the conventional five *tiṇais*, *viz.*, *pālai*, *kuriñci*, *marutam*, *mullai* and *neytal*. As regards the other three collections, the grouping seems to have been based on the length of the poems. Thus, the poems brought together in *Kuṟun-tokai* range in length from four to eight lines, those in *Naṟṟiṇai* range from nine to twelve lines, and those in *Aha-nānūṟu* have from thirteen to thirty-one lines. The poems in each of these three collections are distributed among all the five *tiṇais*.

In my article above mentioned, I gave a short account of *Kalit-tokai*, with a few specimen poems, rendered into English, from each of the five sections of that work. I append here some specimens from *Kuṟuntokai*, in the belief that, though the English renderings are but weak echoes of the original, they may still prove of interest to the readers of this journal, and serve to induce some of them to read the Tamil classic. The estimate in which Tamil scholars have held the work is attested by the expression *nalla kuṟuntokai*, by which it is mentioned in an old stanza that enumerates the works that comprise *Eṭṭut-tokai*. Excluding the initial invocatory verse,

which is contributed by Bharatam-pādiya Perum-Dēvanār, the work contains 401 short poems, contributed by 205 poets, of whom 22 appear to be women. Among those whose poems are included in this collection are the names of such well-known writers as Kapilar, Paranar, Nakkīrar, Madurai-Marudan-Iḷanākanār, Palai-pādiya Perum Kadumko, Auvai, Veḷḷi-vītiar, to mention just a few. One Pūrikko is said to have made the collection; but nothing is known about him. There is evidence to show that Pēr-āsiriyar, the well-known commentator, wrote a scholium explaining all but twenty poems of *Kuṛuntokai*, and for the remaining twenty poems Naccinārk-kiniyār supplied a commentary; but unfortunately those commentaries are lost. Recently Pandit Arangasami Aiyangar of the Madrase Islamia, Vaniambadi, has brought out an edition of the work, with a commentary of his own, which will be found very useful in understanding and appreciating the work.

It only remains to add a few words about the authors of the poems here given as specimens, so far as any particulars are known about them. *Kuṛum:* 2 is by Iṛaiyanār. According to tradition, it is this poem that won for Dharmi the purse of gold from the Pāndya. It is stated that before the presentation of the purse, Nakkīrar questioned the merits of the poem, and the god Siva himself appeared in mortal form among the assembled Śangam poets and defended the poem. Tradition ascribes to this controversy the preparation of *Iṛai-yanār Ahap-porul*, for the special benefit of Nakkīrar. One can easily see how the name Iṛaiyanār, which in Tamil also denotes God, made it easy to weave this mythical story, which we note from Appar had become a consecrated tradition relating to the sports of Śiva, long before the days of that Tēvāram hymnist. The story is also referred to in *Kallādam*, and in two works included in XIth *Tirumuṛai*, which are attributed to Nakkīrar himself; but it is highly doubtful if those works could have been written by Nakkīrar, the well-known Śangam poet. *Kuṛum:* 3 is by Tēva Kulattār, perhaps, a Brahmana, as the name seems to indicate, and *Kuṛum:* 4 by Kamañcēr Kulattār; nothing, however, is known about these poets.

The author of *Kuṟum :* 5 is Nari-Verūttalaiyār. We gather from *Puṟa-Nāṉūṟu* that he was a friend of an old Cēra Oḷvāt-Kōp-Perum-Cēral Irumpoṟai whose distinctive feat is stated to be the capture of Karuvūr. There are two poems by him in *Puṟa-Nāṉūṟu,* one of them being in honour of that king (*Puram*: 5, 195). *Kuṟum :* 20 is by Kōp-Perum-Cōḻan, a well-known royal poet and patron of learning. *Puṟa-Nāṉūṟu* contains three poems by him (*Puram :* 214, 215, 216); and he has been celebrated in song by his bosom friends, Pisirāntai-yār and Pottiyār, both of whom were so much attached to him that they would not survive him. We see from *Puṟa-Nāṉūṟu* that other poets have also sung about this Cōḻa, whose capital, we gather, was Uṟaiyūr. The author of *Kuṟum :* 25 is Kapilar, one of the greatest and most famous of the Śangam poets. I have described him elsewhere as the poets' poet, for he has been praised even by the Śangam poets, including Nakkīrar, in almost unmeasured terms (*Puram :* 53, 126, 174, *Patiṟ-ṟuppattu,* 85 and *Aham* 78). He was a Brahmana; and the story of his friendship for Vēḷ-Pāri, whose name has become synonymous in the Tamil land with unbounded munificence, is one of the noblest and most touching episodes in ancient Tamil literary history. He is the author of the third centum in *Aiṅkuṟu-nūṟu,* which deals with *Kuṟiñci*; and also of *Kuṟuñcik-kali,* the second section of *Kalit-tokai,* and of *Kuṟ-uñcip-pāṭṭu* or *Peruṁ-kuriñci,* one of the poems in the *Pattup-pāṭṭu* collection. He is the author of the seventh decade of *Patiṟṟup-pāttu,* and also of *Innā-Nārpatu,* one of the *Patineṇ kīḻ-kaṇakku.* Besides, he is the author of a considerable number of poems appearing in the *Aha-nānūru, Naṟṟiṇai, Kuṟuntokai* and *Puṟa-nāṉūṟu.* Pālai-pādiya-Perum-Kaduṁ-kō is the author of three of the appended specimens, *Kuṟum :* 37, 135, 137. I have written in some detail about him elsewhere; and it will suffice here to say that he was a reigning Cēra, and is the author of *Pālaik-kali* in *Kalit-tokai* and of several poems all dealing, with *pālai* included in *Naṟṟiṇai, Kuṟuntokai* and *Aha-nāṉūṟu.* His munificence is praised in song by a lady (*Puram :* 11) whose name is generally given as Iḷaveyini, but

which the late Pandit Anantarama Aiyar, the editor of *Kalit-tokai* suggests should be Iḷavēyiḷi.

Kuṟum: 39 is by Auvai, who, however, should not be confounded with the lady who wrote *Ātti-cūḍi*, *Koṅṟai-vēntan*, *Mūturai* and *Nalvaḻi*, once familiar to the children of the Tamil land; for these works were written several centuries after the Śangam age. Auvai, with whom we are here concerned, is the lady whom tradition regards as a sister of Tiru-vaḷḷuvar; and many poems by her are found in *Kuṟun-tokai*, *Naṟṟiṇai*, *Aha-nānūṟu* and *Puṟa-nānūṟu*. She has sung about several kings and chiefs; and her friendship for Atiya-mān-nedumān-añci, one of the well-known chiefs of the Tamil land, shines with great brightness in the story of her life. In one of her poems (*Aham:* 147), she refers with great sympathy to Veḷḷi-vītiyār's pathetic search after her husband who had left her. Veḷḷi-vītiyār is the author of *Kuṟum:* 44, in which perhaps, one may suppose there is a reference to her search after her husband who had deserted her. In one of her poems included in *Aha-nānūṟu*, she pathetically refers to her husband's desertion and her search for him (*Aham:* 45); and in a poem appearing in *Naṟṟiṇai*, she, like the love-lorn lady that she was, pours out from her heart a message which she entreats a stork to carry to her husband. Perhaps, this is the earliest 'message poem' in Tamil. *Kuṟum:* 77 is by Madurai-Marudan-Iḷa-Nākanār, another well-known name in Śangam literature. He is the author of *Marutak-kali*, the third section of *Kalit-tokai*, and of a large number of poems that appear in *Naṟṟiṇai*, *Kuṟuntokai*, *Aha-nānūṟu* and *Pura-nānūṟu*. In one of his poems (*Aham:* 59) he mentions Nallantuvanār as having sung about *Tirup-param-kunṟam*, the reference being obviously to VIIIth *Paripāḍal*; and in *Puṟam:* 55, in which he addresses Pāndyan Nan-Māran who died at Ilavantippaḷḷi, occur the classical lines beginning with *aṟa neṟi mutaṟṟē aṟaśin koṟṟam*, wherein the poet states in what the true excellence of royalty consists. These lines have passed into a familiar quotation. *Kuṟum:* 78 is by Nakkīrar, one of the outstanding figures of the Śangam age. He is the poet who is

said by tradition to have challenged Siva himself, and for whose benefit the great God promulgated the rules of *Ahapporul*. He is the reputed commentator of Iṛaiyanār's *Ahapporul* or *Kaḷaviyal*. He was a Brahmana; and his father, who was also a Śangam poet, was a *Kaṇakkāyanār* or preceptor or teacher. Nakkīrar is the author of *Tiru-Murukāṛṛup-paḍai* and of *Neḍu-nalvāḍai*, both comprised in *Pattu-pāṭṭu*. Many of his poems are included in *Naṛṛiṇai*, *Kuṛun-tokai*, *Aha-nānūṛu* and *Puṛa-nānūṛu*. He has sung in praise of Pāndyan Nan-Māran, who died at Ilavantippaḷḷi, and the great Neḍum-Ceḻiyan of Talai-Ālam-kānam fame. *Kuṛum:* 88 is by Kaṭak-kaṇṇanār of Madura; perhaps, he is the same as the author of *Puṛam:* 356, whose name is given as Kataiyam-kaṇṇanār. *Kuṛum:* 93 is by Aḷḷūr Nan-Mullaiyār, who is, probably, a lady, as the name seems to indicate. (*Mullai*= chastity.) There is one poem by her in *Puṛa-nānūṛu* (*Puṛam* 306) and another poem in *Aha-nānūṛu* (*Aham* 46). From the latter poem we may, perhaps, conclude that she belonged to the Pāndya country. *Kuṛum:* 104 is by Kāvan-Mullaip-Pūtanār. Possibly, his name is Pūtanār; and the compound word Kāvan-*mullai* is, perhaps, a descriptive epithet denoting his skill in writing poems exemplifying that particular *tuṛai* or poetic situation. Besides this poem, there is another by him in *Kuṛun-tokai;* and there is a poem by him in *Naṛṛiṇai* also. The author of *Kuṛum*: 120 is Paranar, the great friend and rival of Kapilar. Like Kapilar he too is praised by Śangam poets (*Puṛam* 99). He is the author of *Patiṛṛup-pattu* Vth section, and of seventy-two other poems found in *Naṛṛiṇai*, *Kuṛun-tokai*, *Aha-nānūṛu* and *Puṛa-nānūṛu*. He has sung about thirty-five or forty chiefs and reigning princes of the Tamil land; and there seems to be hardly any part of the Tamil country that he had not seen. It is said that Cēran Cenkuṭṭuvan was so much pleased with the Vth decad of *Patiṛṛup-pattu* which Paranar sang in his honour, that the monarch rewarded the poet with the gift in perpetuity of the entire revenue of one of his provinces, called Umbarkāḍu; and it is interesting to note that there still exists in North Travancore near

Vaikom, a house that goes by the name Umbarkāṭṭu-vīdu. The author of *Kuṟum:* 163 is Ammūvanar. Besides this, there are ten other poems of his included in *Kuṟun-tokai.* He is also the author of the second centum of *Aiṅkuṟunūṟu*, which is devoted to *Neytal-tiṇai,* and also of ten poems in *Naṟṟiṇai*, and five poems in *Aha-nānūṟu.* He is a great master of *Neytal.* *Kuṟum:* 176 is by Varu-Mulaiyar-Itti, a lady of whom nothing seems to be known. *Kuṟum:* 196 is by Miḷaik-kantan, of whom no particulars are available.

Specimens from Kurun-tokai

Kuṟum: 2.—An Appeal to the Honey-bee.

Tell me truly, honey-bee,
Beauteous are thy wings like day,
  From thine own true knowledge say,
Not from fancied love for me,
'Mong the blossoms thou hast sought
  For thy nectared food is there,
  Than my sweet-heart's lustrous hair,
One with greater fragrance fraught?
With intimacy grows my love!
  Handsome like the peacock, she!
  Close set are her teeth! O bee,
Truly give thine answer now!

Kuṟum: 3.—Love's Sufficiency.

Richer than the bounteous earth,
  Higher than the sky above,
Vaster than the boundless ocean,
  Is to me my suitor's love!
Lord is he of mountain regions,
  Where in great luxuriance grow
*Kurunji** trees whose spreading branches
  With nectareous blossoms glow!

---

* *Gluta travancorica.*

Kuṛum : 4.—A Disappointment.

My heart doth ache! My heart doth ache!
My eyes are filled with scorching tear.
He loves me little, I do fear!
Despite my prayer, he would not be
In this sequestered spot with me!
And, Oh! how much my heart doth ache!

Kuṛum : 5.—Love-Fever.

My eyes, which the petals of flowers resemble,
Refuse to close in sleep,
Since he left, the lord of the sea-board region,
Where against *punnai** trees in their leafage so rich,
Dash the waves of the ocean, disturbing the flamingoes
And cover the shore with showers of salt-spray,
Is love afflictive, maid?

Kuṛum : 20.—The Unwisdom of Separation.

If it be a sign of wisdom
And of courage to forsake,
Love and tenderness forgetting,
Wedded wife for money's sake,
Let him, then, who thus has left me
Be esteemed both brave and wise!
I who cannot stand such parting
Shall be timid and unwise!

Kuṛum : 25.—A Wife's Anxiety.

He stole my heart, the day he wedded me
In secret, and he left with promise soon
To come again. We had been then alone,
But for the stork which waited, watching still
The little fish, resembling millet stalks,
That sported in the flowing rivulet!
If he his promise break, what shall I do?

---

* *Çalophyllum inophyllum.*

Kuṛum: 37.—Expected Return.

Great is my spouse's love for me!
His early coming I foresee.
Where he has gone, he eke will see
The elephant, with gallantry,
Break branches from the *atti** tree
And give them to its female mate,
It may its hunger satiate.
That sight will speed him on to me!

Kuṛum: 39.—A Wife's Fear.

My lovely form despising,
Hath he to the desert gone,
Where, on the dreaded mountain,
By violent hot wind blown,
The shrivelled *vagai*,† tossing
Its withered pods, makes moan!

Kuṛum: 44.—A Fruitless Search.

My search for them has fruitless proved in this wild desert vast,
E'en dragging just one step beyond, my wearied feet are past.
Into the distance dim my eyes have, straining, ceaseless gazed,
Their native lustre they have lost, and listless look and dazed.
I envy so the myriads of women—they exceed
The stars in number in the dark expanse of sky, indeed—
Whose lot has never been on such a wild goose chase to go,
As searching for the fugitives, I've had, alas! to do.

Kuṛum: 77.—What Shall I Blame?

Blessings on thee, friend; thou askest
    Whether aught there be to blame!
I can censure but my shoulders,
    Soft and shapely, which became
Easy target for his love-shaft!
    Lo! He to the desert dread

---

* *Ficus glomerata.*

† *Albizzia lebbek.*

Now has gone, where savage, cruel,
    Evil-minded men are said,
With dry leaves to cover treach'rous
    Pits, intending to entrap
Elephants, that unsuspecting
    Therein tumble by mishap.

Kuṛum : 78.—Love's Blindness.

Dreaded monarch of the mountains,
    Where the shining cascades fall,
Sounding like the drums of players,
    Love's affliction falls on all.
Love is thoughtless and is foolish!
    It affects e'en those who fail
To appreciate its value
    And the pain it doth entail.

Kuṛum : 88.—Expected Visit.

The monarch of the mountain region,
    Where fall the sounding cataracts
Which, white with foam, o'er-leap the ledges,
    May seek us in the forest tracts,
Where human feet but rarely venture,
    In the dense darkness of the night,
And where, from ancient hostility,
    The small-eyed elephant with might
Attacks and kills the powerful tiger.
    Should we from bashfulness prevent,
Indeed, our lover's secret coming,
    O maid, by some device well-meant?

Kuṛum : 93.—A Jealous Wife.

Maid! E'en if I my choice possessions,
    My beauty, nay my life, should lose,
How could I, as my life's associate,
    Him ever for a moment choose?

He doubtless may be, like a parent,
    A kindred whom one needs must own.
Alas! No intimacy 'tween us,
    Love being absent, can be known.

Kuṛum: 104.—The Pang of Separation.

As do the pearls from one another run
When breaks the string that them together held,
So has my lover gone away from me!
He has me in this dewy season left,
When cows and their young calves, all care-free, feed
On rich and luscious leaves of *tali* plants,
That draw nourishment from the drops of dew!
And woe is me! His absence may be long!

Kuṛum: 120.—Unattainable Desire.

Like a pauper longing for the luxuries of life in vain,
Thou, my heart, hast fondly hungered the impossible to gain!
Though my lady-love good-natured holds, thou knowest, me in
She, alas! thou knowest not, is unattainable to me! [fee

Kuṛum: 135.—No Need to Grieve.

Though men away from home their calling may pursue,
Their life doth with their wives with shining foreheads rest.
E'en so, home-keeping women find their life in men.
A law of nature; he has himself told us so.
Grieve not my lady, therefore. He will soon renounce
His contemplated journey to the distant wild.

Kuṛum: 137.—Let not Thy Good Heart Grieve.

Lovely is thy figure, sweet-heart!
    Let not now thy good heart grieve.
May I be myself avoided
    If I venture thee to leave,
Even by all persons, seeking
    Charity, for many a day;
And, besides, may I of heaven
    Lose all hope fore'er and aye!

Kuṛum : 163.—To the Sea.

Hast thou, O sea! a lady-love? And where doth she reside?
Thou art more restless e'en than I, still pining for my bride!
Thy waves, foam-crested, ceaseless roll, and in succession fall
Upon the sandy beach where grows the white-flowered screwpine tall,
And where in patience waits for fish, which form its prey, the stork.
Thy wail, O sea! is even heard at midnight drear and dark!

Kuṛum : 176.—The Anxious Maid.

Yesterday he did not come to me, nor has he come to-day.
Spoke he oft to me such soft words I have given my heart away
Unto him; but he hath left me as the honey-bee its hive.
Whither has he gone, my lover? I without him cannot live!
As the country of the virtuous gets a flood of copious rain,
So a flood of grief is swelling in my heart that smarts with pain.

Kuṛum : 196.—Love's Inconsistency.

You once did say, if from your lady-love
A *neem** fruit raw had come, it would as sweet
As sugar-candy taste! And now, you say,
If in the month of Tai, from Pāri's tank
Itself, you drank its water cool and sweet,
You would have found it hot and bitter too!
O, the vagaries of the love-sick mind!

---

* *Melia indica.*

MANDOOKYA UPANISHAD

By Dr. M. Srinivasa Rao, M.A., M.D.

(*Continued from Vol. XXIII, No. 2*)

Māya is a power which the human intellect associates with Brahman. It does not share the reality of Brahman. If it were real, it has to be exercised over a world as real as Brahman. Brahman cannot be the creator of a world as real as himself, unless with the help of material co-eternal with himself. This would reduce Brahman to the level of worldly objects.

Reality manifests itself as the world without undergoing any modification itself. The man of science is able to discover laws governing nature and the world, because he himself is really one with consciousness and identical with the power he observes and studies. Reality is presented to the human mind in the form of subject and object and to the natural question as to what caused it to do so, the answer is Māya. This does not entitle it to be called an entity second to Brahman. It is, therefore, said to be inscrutable. Māya helps to derive the world from the immutable non-dual Brahman, but it is itself inexplicable. A true knowledge of Brahman does not cause the world to disappear in the empirical sense. The world that we perceive and the knowledge that arises are of the empirical order and such knowledge cannot destroy such a world in the waking state. But, the fact that we intuit consciousness in sleep in which the subject and object of the waking state disappear lifts us to a higher standpoint in which there is nothing but Brahman.

From this point of view, there is not, there never was and there never will be a world existing as a second to the only reality Consciousness. With the disappearance of the world, Māya or Avidya also disappears. It is only in the waking state and the dreaming state, when we are able to

perceive objects, that the term "non-perception of the world" can have a meaning. In sleep when there is no subject or object, we cannot possibly have any "non-perception of the world" as the world itself is non-existing.

Vedanta is built on facts of life and universal experience and so can stand by itself without any help from the doctrine of Māya. It is given as affording a simple explanation of the manifestation of the world. Māya is wherever there is name and form. Through the world of variety, it veils Brahman from us; but gives us mind which enables us to overcome its effects. Everyone lives in a private world of his own and yet believes in a common world. What is this but Māya?

Some hold that the mind attaches itself to external objects or that it reflects them in itself. Both these theories are wrong, as there are no external objects at all for the mind to become attached to or to reflect. In the dream, there are no external objects and in the waking state, the so-called external objects are as unreal as those in the dream. The fact is that in both dream and waking states the mind alone externalises itself as objects.

To the objection that if so the knowledge of objects must be false and that there can be no true knowledge, it may be said that the mind is never in contact with any objects that may be thought of as causes in the present, past or future. If it does relate itself at any time to any objects, that would form the truth or reality in reference to which the cognition of non-existent jars and their reflections may be described as false. There is never, at any place or time, such a real relation of objects to the mind. Therefore, without a cause, such as external objects, the mind can never be said to have any false knowledge.

That there are no external objects and that the mind takes on the appearance of objects are also the views of the Vignānavādins, a sect of Bouddhas, who go further and say that the mind is born or produced, that it is transient, that it is of the nature of misery, non-entity and non-Ātman. They

try to understand the mind by the nature of the mind itself which cannot be understood and are, therefore, like those who try to trace the footprints of birds in the sky.

The Mādhyamika Buddhists believe in absolute non-entity and, though aware of themselves and of their own existence all the time, profess to perceive Void or Śūnya and are therefore more audacious than the Vignānavādins.

So the settled Advaitic view is that there is only one and unborn Brahman, that the mind is unborn and is Brahman, though disputants impute birth to it saying that the unborn is born, contradicting its very nature. Therefore, birth never occurs to a thing which is of the nature of ever being unborn.

An end cannot be predicated to a beginningless Samsāra, nor a beginning to endless Moksha or release. If Samsāra is beginningless, it can have no end but all schools of thinkers admit that Samsāra does come to an end. It is not consistent with experience that anything without a beginning can come to an end. As regards Moksha, if it is said to be produced at the moment of enlightenment, it cannot be endless. In our experience, everything that has a beginning has also an end and if Moksha begins at any particular time, it is bound to have an end. If real existence is denied to Moksha, it is reduced to the level of the non-existent horn of a hare. The waking world is often spoken of as being the cause of the dream experience. This is only from the Vyavahāra point of view. In both states, there is a perceiver, percepts and perception. Just as to a dreamer, while actually dreaming, the phenomena of dream appear as real as the objects of ordinary experience, the existing objects of waking experience being supposed to be the causes of dream experience, appear to be real to the person in the waking state. The objects of wakeful experience have no more reality than those of a dream.

Unenlightened people, thinking the waking world to be the cause of dream and seeing from the view-point of waking that the dream is very transitory, believe the waking

world to be real and permanent. But, the enlightened people do not recognize the birth of anything. To them all is unborn Ātman, the same without and within.

Moreover, it is not reasonable to believe that from a *real* waking experience, an *unreal* dream can arise. It is against worldly experience that anything real gives rise to an unreal non-entity: for, the production of an unreal non-entity, like the horn of a hare, is never seen anywhere.

Considered from the point of view of reality, there can be no relation of cause and effect at any time and in any manner whatever. There are only four ways in which the relation of cause and effect can exist or can be thought of. An unreal non-existent thing like the horn of a hare can never be the cause of an unreal flower in the sky. An existing thing like a jar cannot be the cause of a non-existent horn of a hare. Also, a real object like a jar cannot give rise to another real object like a jar or a piece of cloth. One need not say that an unreal non-existing thing can never be the effect of a real thing. Therefore, to the enlightened persons, the relation of cause and effect cannot exist at all.

Through wrong knowledge due to want of discrimination, objects of the waking world which are beyond the reach of thought and experience like the snake superimposed on a rope, are considered to be and even felt to be real. Similarly in dream, objects such as an elephant are, through false knowledge, superimposed on the dreamer himself. The objects of the dream are peculiar to that state only and do not stand in the relation of effects produced from the percepts of the waking state.

Causality is taught to people of an inferior grade of intelligence, who are engaged in the performance of the duties of their caste and status in life, that is, *varnashrama* and who believe in the reality of external objects. Such people require the aid of causality for grasping the higher truths of Vedanta. Those who are engaged in the study of Vedanta naturally realize the unborn and non-dual Ātman and do not regard the external objects as real. The ritualists

are, through want of discrimination, always afraid of the destruction of their own Ātman in the absence of the law of causality. So, causality is assumed for the sake of helping such people over their ignorance.

Such people, though afraid of the absence of causality, still follow the path of righteousness with faith. Though they cannot attain Moksha, they are not very far from it.

The perception of objects and the capability of their being made use of cannot be considered sufficient reasons for the real existence of duality apart from the perceiver. These tests also apply in the case of percepts in a dream, which are admitted to have no real existence.

Consciousness, ever at peace, non-dual, unborn, unmoving and never a percept, appears as if born, as if moving and as if it is a percept. Though Ātman is one, it may appear as many and different in accordance with the differences in the bodies superimposed on it. Just as motion, imparted to a firebrand, makes it look straight, crooked, round, etc., so activity of consciousness, which is not real but due to Avidya, gives rise to the appearance of percept, perception and perceiver.

The appearances of the firebrand in motion do not come from outside the firebrand. When it is at rest, the former appearances do not go out of the firebrand and remain outside of it: nor do they enter the firebrand. This is exactly the case in the matter of birth, etc., of consciousness. Appearances are exactly alike in both cases. In other words, the so-called external objects are nothing but appearances. When consciousness is active, the appearances do not come from without. When it is at rest, the appearances do not go beyond, nor do they enter consciousness. As they are not subject to the relation of effect and cause, it is impossible to think of them and describe them in words. Occurrences such as "being born" and "giving birth to" are ever unthinkable and remain as non-entities.

Mind is of the same nature as the essence of consciousness. External objects are not born of the mind. Mind is not born of external objects. All Jīvas and external objects

are mere appearances superimposed on consciousness. No effect comes from a cause, nor a cause from the effect, there being thus the non-production of cause and effect. To knowers of Brahman, the principle of cause and effect has no existence in Ātman.

As long as one believes "by reason of my merit and demerit, I am the actor, and the enjoyer of the results of merit and demerit in another incarnation, among other living beings", that is, so long as one is possessed of the spirit of cause and effect or has superimposed this idea on one's Ātman, so long will cause and effect continue to operate making the world of Samsāra grow larger and larger. When by the realization of Advaita or non-duality, one is dispossessed of the spirit of cause and effect due to Avidya, the idea declines and there is cessation of the operation of cause and effect and the world of Samsāra is not manifested in the absence of a cause.

This Avidya is the power by which Ātman is veiled and by which the illusion of the worldly experience is spread out. All this arises from Avidya and what is due to Avidya can never be eternal. The world of Samsāra characterized by birth and death is said to be present for the time being. From the point of view of ultimate reality, all this is unborn Ātman. As it is unborn, it can never have any destruction as a result of the relation of cause and effect.

The birth of Jīvas is spoken of from the point of view of Vyavahāra or the experience of the waking state. From the point of view of reality, they are not born at all. As their birth is but the result of Māya, it is said to be like Māya. Māya is not a substance, but is that which is not known and is only a name given to what is not known.

A magician or hypnotist produces the appearance of mango sprouts from seeds. But such sprouts are subject neither to permanent birth nor to death. The idea of birth and death is suitable only for those which have no substantiality. But from the point of view of reality, the terms birth and death are not applicable in the case of Jīvas.

As the Jīvas are identical with non-dual Ātman of the nature of Consciousness and Se-ness, no statements can be made of their permanence or impermanence. Words are used for describing things; but when they cannot be used for description and explanation, their exact nature as this or that cannot be determined and they cannot be said to be either permanent or its opposite.

The capability of being described by words belongs to the unreal duality which is solely due to the activity of mind through Māya. In dream, the mind is active under the influence of Māya and presents the appearance of a variety of objects. The perceiver in a dream wanders about in all directions and perceives therein a number of living beings. Apart from the mind of the dreamer, nothing is known or seen. The mind, though in reality non-dual consciousness, superimposes on itself a great variety of Jīvas in different forms. The mind of the dreamer can see only itself and is existent for itself. Apart from the dreamer, such a thing as mind does not exist.

Similarly, the Jīvas seen in the wakeful state do not exist apart from the mind of the perceiver, as they appear to the mind in the same way that they appear to the mind of the dreamer. The mind, formed of the Jīvas and their perception, does not exist independent of the perceiver in the waking state, as is also the case in the dream where the seer and the seen are one.

This is equivalent to saying "I alone exist" and is regarded by the Western philosophers as solipsism. Though this may look absurd in Vyavahāra or practical affairs of life, the position of a solipsist is an irrefutable one. All philosophical systems based on the experience of the waking state alone, when pushed to their logical extremes, must end in solipsism. The terms 'subject', 'consciousness' and 'I' all logically exclude plurality. There can be only one "I" to each person, all else being classed as 'you' or 'them'. In other words, there can be only one subject opposed to all else as objects. When the whole world is regarded as a

mere idea of the mind, other minds included in the world are percepts to the one thinker. Idealism of all varieties is bound to end in solipsism. To escape from this position, a so-called cosmic mind or transcendental ego is set up. This is of no use, as even the cosmic mind and the transcendental ego are mere ideas in the mind of the thinker. As Bertrand Russell says, solipsism is the only truth that can stand logical scrutiny. Where the solipsist is wrong is in his assuming that the 'I' survives when the world he conceives disappears. Vedanta corrects him by showing that the idea of 'I' also disappears along with his world, as in sleep. Also, one may tell another "you are unreal" but the listener being also consciousness and real cannot conceive of his own unreality. Therefore, people would rather believe the world to be real with many independent real minds. In the solipsistic thought 'I alone exist', Vedanta recognizes the truth that the basis for the superimposition of the idea of Jīva, ego, or 'I', is the undifferentiated consciousness intuited in sleep and which manifests itself in the waking state as the perceptual world in which there is a plurality of minds and non-ego. The ego instinct is irrepressible in man and it goads him to seek the higher ego. He can only find it, when the idea of 'I' or ego as against non-ego disappears and the realization of Brahman as being the All takes place.

Of the two, Jīva and the mind, each is an object of perception to the other or, in other words, the one points to the existence of the other. From the point of view of Jīva, the mind is said to be capable of perceiving. From the point of view of the mind, the Jīva and others are objects of perception. Therefore, the one cannot be independent of the other and it becomes impossible to say which, the mind or what the mind perceives, really exists. In dream, neither the elephant that one sees, nor the perception of the elephant, is real. Wise people are of the same opinion with regard to the perceiving mind and the perceived objects in the waking experience also. The mind and the objects perceived by the mind have no distinguishing marks

affording proof of the presence of both. Apart from the perception of a jar, a jar cannot be grasped. Also apart from the jar, the perception of the jar is not possible. Therefore, it is impossible to distinguish the instruments of knowledge from the objects apprehended by means of them.

Birth and death of the Jīvas in the waking state are as real as the birth and death of Jīvas in dream. Therefore, wise people conclude that Jīvas having human characteristics are unreal and are mere outward manifestations of the mind. As long as the worldly experience confined to the waking state lasts, birth and death may accrue to the Jīvas as they do to the Jīvas in a dream. The ultimate truth is that no Jīva is born.

The whole of duality consisting of the perceived and the perceiver is due to the activity of the mind. But in reality, the mind is Ātman devoid of relations with objects and is consequently described as eternal and unattached. When there are objects external to oneself, there may be attachment to them; but when there are no external objects, the mind will be unattached.

In the Vyavahāric waking world, relationships such as that of a teacher, a pupil and scriptures are known to exist. These are true and exist only so long as they serve as means for the realization of the reality or Ātman. But when realization occurs, these results of superimposition cease to exist and are not seen as apart from Ātman. Therefore, the mind has been aptly described as unattached.

There being no external objects, duality is quite unreal. But people have a great attachment to the existence of duality. The attachment lasts only so long as it is seized. When duality, the attachment to which is purely unreal and which is the cause of birth, is not seen, then one knows the absence of duality and becoming free from attachment to it is not born at all, as there is no cause of birth.

Meritorious actions, performed according to the rules ordained by one's Jati or caste and Āsrama or station in life and free from desires, are superior causes leading one to be

born as a god. Middling causes are mixtures of merit and demerit and give rise to incarnations as men. Actions of demerit are the inferior causes enabling one to be born as lower animals, plants, inanimate objects in the world. When the One and non-dual Consciousness of Ātman, free from all fabrications of Avidya, does not see and does not relate itself to the superior, middling and inferior causes or actions which are also fabrications of Avidya, then the mind does not take on the form of gods, men, lower animals, plants, etc. Thus, in the absence of a cause, no result can arise.

When the truth is realized, the causes of birth in the form of merit and demerit become of no account and the mind is not born and that state is then called Moksha or release. In the absence of objects, the mind remains one with Ātman always and in all the three states of waking, dream and sleep. Even in the state of Avidya, before the truth is realized, the mind always remains one but may appear to be born and dual. One, who knows the state of reality which is devoid of all causes of birth and which being non-dual can have no cause, who also knows the absence of external causes of the nature of merit and demerit giving rise to incarnation as gods, men, etc. and who is free from all desire for external good, attains to that fearless state in which there is neither desire nor sorrow and in which there is not a trace of Avidya or ignorance. Such a person is not born again.

Attachment to the unreal means belief in duality which has no real existence. Being sunk in the delusion of Avidya, the mind feels drawn to activity in the region of unreality. When one comes to know the unreality inseparable from duality, then the mind becomes unattached, has no desires and is drawn away from all unreal objects.

When the mind does not busy itself with duality or is not fabricating duality, the mind is in a stable condition of the same nature as Brahman, being non-dual and of the essence of consciousness and bliss.

Though scriptures and Vedantic teachers proclaim the non-dual Ātman, worldly people immersed in wakeful

experience do not grasp it. By limiting perception to single objects, its various qualities are grasped and by belief in the reality of unreal objects, the bliss characteristic of the non-dual Ātman is easily concealed. The knowledge of duality is itself enough to cloud the bliss, without requiring any other means to bring it about. A knowledge of reality is difficult to obtain and misery manifests itself.

Various disputants hold different opinions regarding Ātman. The Vaiśeshikas predicate existence to Ātman and say that it is subject to change, in order to distinguish it from a jar and other objects that have only a transitory existence. Bouddhas of the Vaināsika sect predicate non-existence to Ātman, as it is said to be immutable and not conditioned by objects. Other sects of Bouddhas and Digambara Jainas attribute existence and non-existence together to Ātman, as they think that it is subject to change and also immutable.

Mādhyamika Bouddhas are nihilists and hold Ātman to be total non-entity. All these four schools of disputants trying to find Brahman by predicating to it change, no change, a combination of both and total negation, merely create a veil between themselves and Brahman and are therefore like children with no discrimination. While even the learned cannot learn the truth regarding Brahman, what can be said of persons of a low grade of intellect?

Brahman, however, is always untouched by what is predicated of it by these disputants and is devoid of all fabrications such as existence, change, etc. That sage who realizes the Purusha or Ātman or Brahman, described in the Vedantic portions of the Upanishads, is the all-seer, is omniscient and is the truly learned man. The knower of Brahman, who attains to natural peace, rests in the serene and calm state characteristic of the nature of Brahman.

The schools of thought which conceal Brahman are mutually contradictory and give room for the origin of such faults as desire, enmity, etc., which are the causes of the Samsāric world. Duality characterised by percept and perception

offers room for all sciences and worldly experience and is known as the experience of the wakeful world. Though external objects are absent, perception of objects created by the mind goes on quite as well as if they were present outside the perceiver. This subtle experience is quite well differentiated from the gross worldly experience and, as it is common to all creatures, is known as dream. That which is devoid of perceiver, percept and perception is beyond experience. In the absence of these, there is sleep containing the seeds of future experiences.

This is useful for the easy comprehension of the essence of reality. That consciousness by which one knows in succession the waking experience, the dream experience and sleep is that which is known as the three knowables. Anything other than these three is not knowable. All the fabrications of the other schools of thought, concealing Brahman, are included in the three knowables. Consciousness knows the three knowables—waking, dream and sleep. Vigneya is the true reality, which is known as the fourth, non-dual, unborn and of the essence of Ātman. To the man of high intellect who realizes this in this world only, there will be omniscience. The knowledge once obtained of the nature of one's own Ātman is not subject to any change such as birth or destruction.

The four means preliminary to the attainment of true knowledge are: (1) the things to be avoided, (2) the thing to be known, (3) the things to be acquired and (4) the thing to be matured.

(1) The things to be given up are the three states of walking, dream and sleep, which are superimposed on Ātman like a snake on a rope. These are not to be considered to be real at all but only as fabrications of Avidya.

(2) The thing to be known is the true reality free from the four theories of existence, non-existence, etc. Kant's "thing-in-itself" is sometimes said to be the same as Brahman of Vedanta. This is not so. Post-Kantian philosophers rejected Kant's "unknowable" "thing-in-itself"

as a self-contradictory and impossible abstraction. As Stace points out, Kant's dictum that the "unknowable" is the cause of appearances shows that the concept of cause and power is applicable to the "unknowable". So far, it becomes known and Kant's theory becomes self-contradictory. Stace further observes "total ignorance of a thing involves total unawareness of it and therefore it involves our ignorance. To be aware of our ignorance of a thing is only possible, if we know something of the thing and realize that this knowledge is very slight. But complete ignorance of the thing would be complete unconsciousness of it and would involve that we could not even be aware of our ignorance of it." It is also self-contradictory to say that we know that the "unknowable" exists. To say that anything exists means that it is a possible object of consciousness. All existence is relative to the mind, so that an "unknowable" cannot exist.

On the other hand, Brahman of Vedanta is a thing to be known and realized. Every one of us intuits it in sleep, though in waking and dream it is covered by Avidya which makes us mistake it for this universe in these two states. There is no conception of any relation, such as that of cause and effect, between Brahman and the universe.

(3) The things to be acquired are the three means for the acquisition of real knowledge, namely, full knowledge of theory and a full understanding of the sense of the Upanishads, child-like innocence or a freedom from desire and aversion and a silent concentration or contemplation. These should be practised by the sage, free from the desires for children, wealth and fame.

(4) The thing to be matured consists of the faults such as attachment, aversion, delusion, etc., which are to be got rid of by deeply meditating on their being obstacles to the attainment of Moksha. Of these, with the exception of the thing to be known, which is one with Brahman, the others are to be regarded as not real and as fabrications of Avidya.

In waking life, we find plurality of Ātmans. This plurality is due to superimposition and not real. All these

so-called Ātmans are, by nature, all-pervading like Ākāśa, unattached and are unborn and deathless. That seeker after Moksha who has no doubt of his own nature finds peace in himself. This peace or *sānti* is not a thing to be brought about in Ātman.

The sense of plurality is confined to the waking experience only. Being, by their very nature, free from action all Ātmans are alike and not different from each other. Therefore peace or Moksha is not a thing that can be fabricated and nothing like action can be conceived in it.

Those who realize the essence of reality, as described above, are high-minded. Those who are attached to differences walk in the way of Samsāra, talk of many objects and are dualists. They always argue about differences, the fabrications of Avidya and therefore deserve the name of narrow-minded.

In the case of other schools of thought, in whom discrimination is wanting even when the idea of the least trace of variety arises among external or internal objects, there can never be unattachment. In the case of such people, what is the use of speaking of release from bondage?

All Jīvas are really without any bonds or obstructions to knowledge which are of the nature of Avidya or ignorance and so have no real existence. By nature, Jīvas are pure, are consciousness and therefore free requiring no release.

The consciousness of one who has realized Brahman does not move out into objects, but is centred in itself like light in the sun. It pervades everything like Ākāśa.

The consciousness of the knower is identical with universal consciousness and is all-pervading like Ākāśa. There is no such thing as consciousness moving out into any objects external to itself. So, the Jīvas are unrelated to anything.

The essence of Brahman or Ātman is motionless, actionless, undivided, eternal, non-dual, unattached, unseen, incomprehensible and beyond hunger and other desires. But this is not the same as the doctrine of Buddha who only

denies external objects and speaks of the momentariness of our knowledge of them. The doctrine of momentariness is inconsistent with the phenomenon of recognition, which means a knowledge of something which both was in the past and is now. The continuity and identity involved in the experience cannot be consistently explained on the theory of momentariness. Impressions when momentary cannot act as basis for any inference. The existence of a world cannot be inferred from the momentary existence of sensation.

The Advaitins, however, are conscious of a non-dual reality devoid of all differentiation into knowledge, the known and the knower. This knowledge is available only to those who study Vedantic scriptures.

ŚRĪ VIDYĀ

Part III—Upasana-Krama

Section (1)—Tripurasundari Puja

BY K. NARAYANASWAMI IYER

1. Introduction

KĀḶIDĀSA prays to Devī as Kāmakalā in his Laghu Stuti:—

देवानां त्रितयं त्रयीहुतभुजां शक्तित्रयं त्रिस्वराः ।
त्रैलोक्यम् त्रिपदी त्रिपुष्करमथो त्रिब्रह्म वर्णास्त्रयः ॥
यत्किञ्चित् जगति त्रिधा नियमितं वस्तुत्रिवर्गादिकम् ।
तत्सर्वं त्रिपुरेति नाम भगवत्यन्वेति ते तत्त्वतः ॥

According to Bhagavān Bādarāyaṇa, it is avidyā to respect or care for the body and other things which are not the self. Thence arises desire for its glorification; then anger when it is subjected to humiliation; then fear and even delusion at sight of its destruction. In this way come those endless contentions and miseries which we see around us. Those who, by reversing the process, have freed themselves from avidyā, with its concomitant evils of desire, etc., approach God.

Śrī Kṛṣṇa, therefore, advocates action without attachment (मुक्तसंगः समाचर) and narrates the evils of attachment thus:—

संगात् सञ्जायते कामः । कामात्क्रोधोभिजायते ॥
क्रोधाद्भवति संमोहः । संमोहात्स्मृतिविभ्रमः ॥
स्मृतिभ्रंशात् बुद्धिनाशः । बुद्धिनाशात् प्रणश्यति ॥

According to the quality of one's upāsana, one may realize, in this life or another, mokṣa which is indissoluble union with God. The individual soul, which is an external manifestation of Supreme Soul, goes through a countless series of incarnations till it is freed from the fetters of embodiment called kośas and is blessed with conscious union with God. Final emancipation is the highest aim of upāsana. It consists in the annihilation of all evils (duḥkha) which comprise

everything connected with activities leading to the cycle of birth and death.

2. Kamakala as Tripurasundari

Tripurasundarī is but the personification of Kāmakalā.

(*a*) *Bindu Traya.*—As Varivasyā-Rahasya describes, Brahma desirous of creating the universe turned his attention to Śakti who forms half of his body (विश्वसिसृक्षावशतः स्वार्धं शक्तिं व्यलोकयद् ब्रह्मा). Then a white drop in the form of moon resulted and Śakti, in the form of a red drop, entered into the white drop (बिन्दुर्भवति तमिन्दुं प्रविशति शक्तिस्तु रक्तबिन्दुतया). The combination of these two drops constitutes what is called in the Vedas agnīṣomīya (combination of fire and moon).

Taittirīya Brāhmaṇa says that fire enters into the rising sun; that the sun enters into the fire at sunset; and that, on New Moon Day, the sun and the moon combine together.

Suśruta, in his famous medical work, says that the male seed is lunar, that the female seed is fiery and that the combination of fire and moon is the cause of the embryo in the womb.

According to Āitareya Āraṇyaka, the seed of man is a form of Āditya while that of woman is a form of Agni.

(*b*) *Mātṛka.*—As Goddess is called Mātṛ (Mother of the world), the symbols that stand for Her are called mātṛkas (pictures of Mother).

Pratyabhijñāna Tantra describes three of her important symbols thus:—The Goddess of renowned form assumes the form of a straight line in time of protection (ऋजुरेखामयी विश्वस्थितौ); that of a circle at the time of destruction (तत्संहृतिदशायां तु बैन्दवं रूपं आश्रिता); and that of a brilliant triangle during creation (प्रत्यावृत्तिक्रमेणैवं श्रृङ्गाटवपुरुज्वला).

Ṣoḍaśī, *i.e.*, Śrī Vidyā Tantram, gives the following guṇa and colour symbol of Tripurasundarī:

देवि त्वं सृष्टिकाले कमलभवमृता राजसी रक्तरूपा ।
रक्षाकाले त्वमंबा हरिहृदयधृता सात्विकी श्वेतरूपा ॥
भूरिक्रोधा भवान्ते भवभवनगता तामसी कृष्णरूपा ।
एताश्चान्याः त्वमेव क्षितमनुजमला सुन्दरी केवलाद्या ॥

(c) *Tripurasundarī.*—These three symbols represent the three parts of Devī's body.

Bhāskarānanda, in his commentary on Varivasyā-Rahasya, says that there are, in the body, three members (वस्तुतः शरीरेऽपि त्रय एवावयवाः). The first is from the head to the throat (शीर्षादि कण्ठान्तं); the second from the throat to the breast (कण्ठादि स्तनान्तं) and the third from the breast to the organ of procreation (हृदयादि सीवन्यन्तं). The other limbs are merely the branches of the three principal parts (केश पाणि पादं तत्तत् शाखाः).

Catuśśati gives the following form of meditation :—In the interior of the triangle, which is the seat of bindu, the devotee should meditate upon the lower face of Śakti (त्रिकोणे बैन्दवस्थाने अधोवक्त्रं विचिन्तयेत्). Then the face itself should be meditated upon (बिन्दोरुपरिभागेतु वक्त्रं सञ्चिन्त्य साधकः). He has next to meditate upon the breast nipples (तदुपर्यैव वक्षोजद्वितयं संस्मरेद्बुधः). Thereupon, he has to meditate upon the triangular form of creation (तदुपर्यैव योनिंच). Thus the upāsaka has gradually to picture the Queen of the World (क्रमशः भुवनेश्वरीं).

Kāmakalā as Tripurasundarī is beautifully portrayed by Śrī Śaṅkarācārya in his Soundarya Laharī as follows :—

मुखं बिन्दुं कृत्वा कुचयुगमधस्तस्य दधतो ।
हरार्धं ध्यायेयो हरमहिषि ते मन्मथकळां ॥
स सद्यः संक्षोभं नयति वनिता इत्यतिलघु ।
त्रिलोकीमप्याशु भ्रमयत रवीन्दुस्तनयुगाम् ॥

3. Tripurasundari Puja

Tripurasundarī is Jñānātma and, as Samaṣṭi of Jñāna, Icchā and Kriyā, She is Mūrtimatī Prakṛtī. Her seat is Trikoṇa called Yoni-maṇḍala, yoni meaning kāraṇam or womb of the universe. As Śiva and Śakti are one, the worship of the one is also the worship of the other. She is worshipped as Kāmakalā or Bindu-Traya, the one above signifying her face and the other two her breasts. The three bindus (sun, moon and fire) are not the luminaries so named but the

prakāśa, prakāśa-vimarśa and vimarśa aspects of the parā bindu, which so differentiates to create the universe.

(*a*) *Object*.—The object of worship is the realization of the identity of Jñāta (knower), Jñāna (knowledge), and Jñeya (known).

Bhāvanōpaniṣat defines it:—ज्ञातृ ज्ञान ज्ञेयानाम् अभेदभावनम्.

(*b*) *Mārga*.—As upāsakas differ in their character and capacity, so do upāsana-mārgas (methods of worship) depending as they do upon the capacity (adhikāra) of the upāsaka. A high Vedāntic system cannot, for instance, be prescribed to an ignorant or untrained upāsaka. When a worshipper chooses a form of worship suited to his capacity, he reaps the best fruit. Tripurasundarī, also called Lalitā, has three aspects (rūpa), *viz*., sthūla or kāyika where she is thought of in human form; sūkṣma or vācika where she is meditated upon in Mantra-tanu; and parā or mānasa where both pūja and fruit are offered to her. These are called bhāvana, antar-yāga and bahir-yāga; or arpaṇa-vidyā, nāmarūpa-vidyā and samaṣṭi-vidyā, respectively.

(*c*) *Bhūmikas*.—Antar-yāga has three steps (bhūmikas), *viz*., sakala, niṣkala and sakala-niṣkala.

Bahir-yāga has only one step. But it has five forms, namely, kevala, yāmala, miśra, cakrayuk and vīrasaṅkara. It is also of two kinds, according as it is done at home (svārtha-yajanam) or in public at temples (parārtha-yajanam). The latter is done only by arcakas who are of four classes—Āgama-Siddhāntis, Mantra-Siddhāntis, Tantra-Siddhāntis and Tantrāntara-Siddhāntis. Special training and initiation (dīkṣa) are necessary for them, as no Gṛhya Sūtras (except three, *viz*., Bodhāyana, Vaikhānasa and Saunakādi) deal with the rituals of temple-worship.

(*d*) *Kramas*.—(i) Bhāvana.—A well-known Tāntric form, which is based on the principle that body is the temple and Ātma is Devī, is as follows:—The upāsaka offers the lotus of his heart as āsana; the nectar from sahasrāra as pādya; his mind for arghya; the said nectar for ācamanīya and

snānīya ; ākāśa-tattva for cloth ; citta for flower ; prāṇas for incense ; gandha-tattva for perfume ; tejas-tattva for light ; nectar for food ; anāhata śabda for bell-ringing ; vāyu-tattva for fanning ; sahasrāra for umbrella ; śabda-tattva for singing ; citta-vrittis for dancing ; and śuṣumna for a garland of lotuses. This pūja will be explained in detail in my paper on " Kuṇḍalinī Yōga ". The dhyāna is made in the following manner as pictured by Śrī Śaṅkarācārya in Soundarya Laharī :—

क्वणत्काञ्चीदामा करिकलभकुंभस्तननता ।
परिक्षीणा मध्ये परिणत शरच्चन्द्रवदना ॥
धनुर्बाणान् पाशं सृणिमपि दधाना करतलैः ।
पुरस्तादास्तां नः पुरमथितुराहो पुरुषिका ॥

But the meaning given to it is as described in Vāmakeśvara Tantra :—

पाशाङ्कुशौ तदीयौतु रागद्वेषात्मकौ स्मृतौ ।
शब्दस्पर्शादयो बाणाः मनस्तस्याभवद्धनुः ॥
करणेन्द्रिय चक्रस्थां देवीं संवित्स्वरूपिणीं ।
विश्वाहङ्कार पुष्पेण पूजयेत् सर्वसिद्धिभाक् ॥

Another method of dhyāna mythologically symbolises Śrī Cakra which is a diagrammatical representation of both the Piṇḍāṇḍa (Human Body) and Brahmāṇḍa (Universe). Tripurā-Rahasya puts it thus :—

Beyond myriads of Brahmāṇḍās is the Ocean of Nectar having an Isle of Gems. In it is a forest of Kalpa trees with a beautiful mansion of Cintāmaṇi wherein, on a couch of five Brahmas, lies the great Tripurasundarī.

Śrī Śankarācārya describes it beautifully in his Soundarya Laharī :—

सुधासिन्धोर्मध्ये सुरविटपिवाटीपरिवृते ।
मणिद्वीपेनीपोपवनवति चिन्तामणिगृहे ॥
शिवाकारे मञ्चे परमशिवपर्यङ्क निलयां ।
भजन्ति त्वां धन्याः कतिचन चिदाऽनन्द लहरीं ॥

That this picture represents not only the Universe but the Human Body as well is explained in Tantrarāja :—

रत्नद्वीपो भवेद्देहो नवत्वं धातुरोमभिः ।
सङ्कल्पाः कल्पतरवः स्वाधारा ऋतवः स्मृताः ॥

Further details regarding this mode of worship will be given in my paper on "Śrī Cakra Pūja".

(ii) Antar-yāga.—It consists in both the subject and object of worship being invested with the veils (vijñāna-maya kośa and mano-maya kośa) of refined stuff of mind (antaḥ-karaṇa). The upāsaka, though aware of the essential identity between himself and the form worshipped, yet places his antaḥkaraṇa in a worshipful attitude with a view to approximate, as nearly as possible, to that of the devatā which is purer and more potent than himself.

The following is a well-known antar-yāga vidhi followed by Śrī Śaṅkarācārya and other Śrī Vidyā Ācāryas:—Devī is experienced and worshipped through feelings. At uṣas, She is awakened from sleep and requested to look after the protection of the world. She is given danta-kāṣṭa (tooth-brush), gaṇḍūṣa (water to gargle) and mukhaprakṣāḷanam. She is then offered a simhāsana in a gold maṇḍapa; pādya (perfumed with flowers, etc.) to wash Her lotus-feet; arghya (scented with gandha, puṣpa, etc.) to wash Her hands; ācamanam (containing takkola, lavanga, etc.) to sip; and madhuparka to drink. Next, She is given campaka-oil to rub on Her hair and body; hot water, scented water and then puṇya-tīrtha for bath; red clothes and kancukas to wear; and dhūpa to dry Her hair. Then She is offered adornments, etc.:—flowers for hair; sauvīrānjana for eyes; gold kaṭakas for feet; keyūras and bangles set with gems for hands; tāṭankas for ears; cūḍāmaṇi for head; tilaka of kastūri and karpūra for forehead; flower-essence for body; candana for feet; campaka-taila for hair and sindhūra for the parting of hair (sīmanta). She is then worshipped (arcana) with the best of flowers. Her feet are illuminated (nīrājana) by a dīpa having three wicks fed by cow's ghee. Thereafter, She is offered āpośaṇam, bhojya, bhakṣya, pānīya (drink) of madhuparka and pure Ganges water and

uttarāpośanam. She is given prakṣāḷanam (water to wash) for mouth, hands and feet. She is then given the best of fruits and cold (śītaḷa) and perfumed (parimaḷa) water to drink. She is next offered tāmbūla with nice betel-leaves and best powdered and spiced areca-nut, as also for mukhavāsa (good smell of mouth) lavanga, takkola and jātīphaḷa. She is given dakṣiṇa (presents) of gold and gems. Next many upacāras (usually sixteen) are offered :—śveta chatram; śveta cāmara (pair); gaja; ratha; turaga; music (vocal and instrumental), dance and songs of praise. The ārati (waving) of karpūra is made before Her. She is also given gandūṣa to gargle. At last, a soft bed in a gold cot is given and She is requested to rest there with Śiva (her husband). The upāsaka dedicates all his acts from morning till night and from night till morning to Her as worship :—

प्रातः प्रभृति सायन्तं सायादि प्रातरन्ततः ।
यत्करोमि जगद्योने तदस्तु तव पूजनम् ॥

He winds up the pūja with an apology for all short-comings therein. The following is by Śri Śankarācārya :—

एषाभक्त्या तव विरचिता या मया देवि पूजा ।
स्वीकृत्येनां सपदि सकलान् मेऽपराधान् क्षमस्व ॥
न्यूनं यत्तत् तव करुणया पूजिता मेतु सद्यः ।
सानन्दं मे हृदयकमले तेऽस्तु नित्यं निवासः ॥

(iii) Bahir-yāga.—Rudrayāmaḷa gives the following brief pūjā-vidhi :—

आदौ ऋष्यादि विन्यासः करशुद्धिस्ततःपरम् ।
अङ्गुली व्यापकौ कृत्वा हृदयादिन्यास एव च ॥
तालत्रयं च दिग्बन्धः प्राणायामस्ततःपरम् ।
ध्यानं पूजा जपश्चैव सर्वतन्त्रेष्वयं विधिः ॥

The simplest form of external worship is that in which an image representing Divinity is used as the object of worship. It is a worship on vital and physical planes (prāṇamaya and annamaya kośas). The vidhi is the same as that for antar-yāga but a number of rituals is observed in addition. They are, briefly, as below :—

Before beginning the pūja, the upāsaka attends to his personal cleanliness by washing his hands and feet. He selects a suitable place for pūja, cleanses it and does śoṣaṇa, dāhana and plāvana to it with mantras. He next meditates upon the parampara of his guru and does prāṇāyāma and saṁkalpa.

He then places on his right side all materials required for worship and on his left, the kalaśa filled with water. Taking sandal-paste and flower, he rubs his palms with them and cleanses them thereby.

In front of him, he places, on a seat, arghya, pādya, ācamanīya and snāna vessels and on another seat the corresponding pratigraha vessels. He cleanses the vessels with astramantra and does them śoṣaṇa, dāhana and plāvana. He next fills the vessels with water. Touching arghya-pātra, he recites ओंनमो भगवत्यै अर्घ्यं कल्पयामि. In the same manner, he touches other vessels with suitable mantras.

He then does agha-marṣaṇa (killing pāpa-puruṣa in the body), nyāsa and bhūta-śuddhi. By this śuddhi the worshipper calls to mind that all tattvas and devatas (controlling śaktis) are in him; that they have evolved from Supreme Self (Saccidānanda Ātma) and resolved into It as Īśvara and Īśvarī, that is, afferent and efferent activities which are represented in Mantra Śāstra by हंसः and सोऽहं, respectively.

Jnānārṇava mentions five kinds of śuddhi as mandatory for pūja:—

आत्मास्थानं मन्त्रद्रव्ये देवशुद्धिस्तु पञ्चमी ।
यावन्नकुरुते देवि तस्य देवार्चनं कुतः ।
पञ्चशुद्धिं विना पूजा ह्यभिचाराय कल्पते ॥

He then performs āvāhana, *i.e.*, invites Devī to take Her seat in the bimba (image). Then by jīva-nyāsa and prāṇa-pratiṣṭha, the upāsaka projects on to the vital and physical planes what has been realized by him by bhūta-śuddhi, *viz.*, his identity with Saccidānanda, and by nyāsa, *i.e.*, the approximation of his mind to that of the devatā. By such

projection (prāṇa-pratiṣṭha), streams of mentative or substantive energy are made to impinge upon the matter of image worshipped. These streams of mental and vital energy envelop the matter of image and create round it an aura of radiant (taijasa) energy which so acts upon the material crust of the image that, while remaining apparently as matter to the senses, it becomes dematerialized as far as the worshipper is concerned. Consciousness, mind and vital force, which are ordinarily enfolded or latent in the image, become unfolded or potent. After this life-giving rite, the image is no longer mere matter to the upāsaka. As it is already in reality, it also becomes in perception, Consciousness (cinmayī), Mind (manomayī) and Life (prāṇamayī). These are not mere reflexes, as is the image of the sun in the mirror. The upāsaka's consciousness is not simply reflected in and imaged by something which is not unconscious; nor is it unconsciousness looking like consciousness. What the projective action of the worshipper does is to cast radiant energy of his inner being, vastly potentialized by bhūta-śuddhi and nyāsa, over the matter of image, thereby evoking, unfolding and waking up radiant stuff and energy folded up in it. The awakened energy (devatā) is no mere creature of the upāsaka. It now stands before him as an Embodiment of Full Power (Śakti), of Knowledge (Jñāna), Will (Icchā) and Action (Kriyā).

The pūja proper is then done, the vidhi and the upacāras being the same as for antar-yāga. During snāna, Devī Sūkta and Hymns are sung and during arcana, 1,000 names such as Lalitā Sahasranāma are recited.

The upacāras, sixteen in number, are as follow :—

पाद्यार्घ्याचमनयिं च स्नानं वसन भूषणे ।
गंधं पुष्पं धूपदीपनैवेद्याचमनं तथा ॥
ताम्बूलमर्चनस्तोत्रं तर्पणंच नमस्क्रिया ।
प्रयोजयेत् प्रपूजायां उपचारास्तु षोडश ॥

After pūja, Devī is given leave to depart, *i.e.*, visarjana is done to the bimba. In the case of an apratiṣṭha image, it is thrown away.

4. Conclusion.

The following prayers to Devī may be recited as an appropriate close to this essay:—

(*a*) *Carcāstava.*—

त्वां व्यापिनीति सुमना इति कुण्डलीति ।
त्वां कामिनीति कमलेति कलावतीति ॥
त्वां मालिनीति ललितेति अपराजितेति ।
देवाः स्तुवन्ति विजयेति जयेत्युमेति ॥

(*b*) *Ghaṭastava.*—

ददातीष्टान् भोगान् क्षपयति रिपून् हन्ति विपदो ।
दहत्याधीन् व्याधीन् शमयति सुखानि प्रतनुते ॥
हठादन्तर्दुःखं दलयति पिनष्टीष्टविरहं ।
सकृद्ध्यात्वा देवी किमिव निरवद्यं न कुरुते ॥

CHANDRAGIRI

BY V. N. SRINIVASA RAO

THE picturesque little town of Chandragiri in the District of Chittoor (Madras Presidency) between 13′, 24′ and 13′, 47′ N.L. and 78′, 58′ and 78-3′ E. Long. lies at the foot of the sacred Tirupati hills seven miles south-west of Tirupati town. Its situation on the right bank of the Svarnamukhi in the centre of the valley commanding the Kallur and the Mamandur passes in the Eastern ghats, through which alone the road to the south lay in the past, made it one of the most important strategic posts either for defence or aggressive operations. Its position amidst mountains with the Seshadri range, rising to a height of about 2,000 feet on the north, the Pattikonda hills on the west and the Addakonḍa hills on the south, with their narrow passes and precipitous height makes it appear as if it had been designed by nature as an ideal fort. The innumerable spring channels and the river Svarnamukhi helped by the rich alluvial soil brought down by the mountain slopes have rendered the valley one of the most fertile. That these natural advantages were recognized and availed of from very early times is amply testified by the existence of the fort which, with the mahal it encloses, is the sole architectural legacy of the past ages to us. This circumstance and its close association with the renowned shrine of Sri Venkatesvara have always contributed to its history in the past. According to a local chronicle, a visit to the shrine and a subsequent desire to be in sight of the God have always been the beginnings of the Chandragiri Empire under various dynasties.

Chandragiri is now familiar to the devout as the place from which the ascent to the Tirupati hills is the easiest and to students of history as the capital of a Yadava dynasty of kings about whom few historical details are yet available and as the place of the rajah who gifted the site of Madras to Francis Day, the Superintendent of the English factories—the first bit of ground acquired by the British in India. Indeed,

the foundations of the British Empire in the East were laid here and no better monument to mark the spot can be conceived than the lovely granite palace of the ancient kings with turrets, in the form of "gopuras" which pleasingly break the sky line.

Early History up to 1000 A.D.

Very little is known about the early history of the place prior to 1000 A.D. Though several local chronicles are mentioned in Wilson's *Catalogue of the Mackenzie Collections*, only a few are traceable and even these are fragmentary and furnish little material beyond a list of kings. The construction of the fort is attributed to Immadi Narasinga Yadava Rajulu who was reigning at Narayanavanam with an alternative capital at Chandragiri. According to some accounts, the name of the place was "Deyadurgam" and was changed to Chandragiri by this king after the construction of the fort as the Moon worshipped Siva here on account of some curse and obtained liberation. There is a ruined temple on the Durgam, the hill opposite to the mahal, dedicated to Somesvara to indicate the spot where Siva manifested himself to his devotee. A Tamil inscription in the ruined temple to the south of the mahal, dated Saka 1383 or 1461 A.D. mentions the temple of Somesvara on the Durgam. It is difficult to rely on the statement that the name Chandragiri was applied to the place only from 1008 A.D. for, Chandragiri was one of the twenty-four Kottams into which the old Thondamandalam province was divided and inscriptional references from 830 A.D. abound, mentioning Chandragiri as situated in "Vaikunta Valanadu in the Tiruvengada Kottam". The earliest references the place occur in the *Venkatachela-mahatyam*, where it is described as the Ashrama of the Sage Agastya. It is here that Vakulamalika, the agent of the God, was commissioned to worship Siva before proceeding to Narayanavanam to negotiate the hand of Padmavati, the daughter of Akasaraju, for the God. The Siva temple at Thondavada is identified as the shrine. After the marriage the God was prevailed on to remain at Chandragiri, as it was

considered inauspicious for a newly married pair to ascend hills. The God lived in Chandragiri till the temple on the hills was made ready for him. The Kalyanavenkatesvara temple at Mangapuram shows the spot where the God dwelt during his sojourn at Chandragiri. The evidence of *Venkatachelamahatyam*, despite its mythical character, is interesting as it refers to a civil war on the death of Akasaraju between his son Vasudhara and his brother Thondaman in which the God mediated. The kingdom was divided into two halves over which each of the rival kings ruled. The construction of the temple on the hills is attributed to Thondaman who became the chief of the country around Seshachelam. It is to this circumstance that we owe the name Thondamandalan applied to the country forming the modern Chittoor, North Arcot, Chingleput Districts and portions of the South Arcot District.

Chandragiri was an important unit of the Thondamandalam province and was noted for its fertility and culture from very early times. The Andhras were rulers of Thondamandalam up to the third century A.D. when the Pallavas succeeded to their empire. Their capital was Kanchi but from the absence of any mention of local chiefs during all their rule which extended up to 900 A.D., it would appear that Chandragiri was included in the home province. It could not have been otherwise, as from the seventh century onwards, they had to contend against the rising western powers of the Chalukyas, the Rashtrakutas and the Banas, whose chief road lay through the Damalcheruvu pass which was commanded by Chandragiri with a chain of outposts at Nagapatla, Pakala, Damalcheruvu, Kallur and Pulicherla. The modern Palayams of Kallur and Pulicherla are relics of this age. The Pallavas were patrons of Sanskrit learning and some of the kings were themselves authors of standard works in Sanskrit. They have, further, left their impress on the pages of time by their exquisite art in stone; and their land systems which were preserved up to very recent times, known as "the Mirasi system", may still serve as a model for democratic institutions. Inscriptions of Dantivikrama Varman (779 to 830 A.D.), Nripatunga

Deva (864 to 900 A.D.) and Aparigita (880 to 900 A.D.) are met with in the country around Chandragiri. After Aparigita, the empire passed into the hands of the Cholas under Aditya I to whom it remained subject till its absorption into the Vijayanagar Empire in 1339 A.D With the Cholas, the beginnings of local chiefships are noticed, as naturally they could not rule their vast empire from their capital, Uraiyur, inconveniently situated at the extreme south of the empire. Viceroyalties had to be created which ultimately became hereditary. The so-called Yadava dynasty of Narayanavanam and "Saluva" Reddi dynasty of Nagaram or Karvetnagar, seem to belong to this class.

Yadavas, 1000 A.D. to 1339 A.D.

Mr. Wilson in his introduction to the *Mackenzie Catalogue* states that the general list of princes of the Deccan places a dynasty anterior to the (Hoysala) Ballalas and immediately subsequent to the Pandya and the Chola monarchs, designated the Yadavas who are said to have reigned from Saka 730 to 1012 or 808 A.D. to 1080 A.D. He observes: "Few circumstances are added to this nomenclature. Their capital was Narayanavanam, and Chandragiri and Tirupati were the chief seats of their fame, the fortress at the former and the principal temples at both being attributed to some of the family. The resumption of the temple of Tirupati from the Saivas and its appropriation to the Vaishnava religion by Ramanuja is said to have occurred in the reign of Toya Yadava, the twelfth of the number, which, if correct, proves the chronology of these princes to be wrong by about two centuries and they must have flourished from the eleventh to the thirteenth century or nearly the same time as the Ballala (Hoysala) princes. According to some accounts, however, it was Toya Yadava who cleared the thickets on Chandragiri and built the fort, whilst other accounts ascribe this to his predecessor Immadi Narasinga Yadava and affix the title 'Sri Bhashya' conferred on him to his successor Talalugotena Raja. Again Tiruvengada Yadava is said to have built the principal temples at Tirupati before the time of

Ramanuja and he is the fifteenth of the series. The accuracy of any of these identifications is rather questionable but there is no doubt that a dynasty of princes reigned at Narayana-vanam about the tenth and eleventh centuries, of sufficient political importance to impose a check on the extension of the Chola and Ballala (Hoysala) sovereignties in this part of the peninsula."

Though our knowledge of these princes has not improved materially since the above account of them was written nearly a century ago, recent epigraphical results, however, furnish sufficient data to fix their period with some degree of certainty. There are eighteen names of these Yadava kings as shown below :—

			A.D.		A.D.
1.	Sri Ranga Yadavarayulu	..	809	to	834
2.	Vira Narayana Yadava	..	834		857
3.	Tumbala Yadava	..	857		878
4.	Tiruvengada Yadava	..	878		900
5.	Perunjinga Yadava	..	900		915
6.	Gandagopala Yadava	..	915		938
7.	Narasinga Yadava	..	938		951
8.	Kambali Yadava	..	951		966
9.	Bukkana Yadava	..	966		988
10.	Vira Narasinga Yadava	..	988		1000
11.	Immadi Narasinga Yadava	..	1000		1008
12.	Toya Yadava	..	1008		1020
13.	Sri Bhashya Yadava	..	1020		1029
14.	Vasudeva Yadava	..	1029		1041
15.	Trivedi Yadava	..	1041		1056
16.	Katikya Yadava	..	1056		1070
17.	Rayavamsa Bhujanga Yadava	..	1070		1082
18.	Chalukya Narayana	..	1082		1092

The majority of the accounts ascribe the construction of the fort to Immadi Narasinga Yadavarajulu but so far it has not been possible to discover from the inscriptions who this king was.

The inscriptions so far published also reveal the following results :—

		A.D.		A.D.
1.	Tirukalatti Yadava ..	1191	to	1246
2.	Viranarasinga Yadava ..	1209		1262
3.	Perunjinga and his son Kopperunjinga ..	1229		1272
4.	Gandagopalas (There are two: Vira Gandagopala and Vijiya Gandagopala) ..	1250		1285
5.	Tiruvengadanatha Yadava ..	1320		1337
6.	Sriranganatha Yadava ..	1337		1360

Vira Narayana and Chalukya Narayana are titles assumed by all the Yadava kings and the names of kings Nos. 2 and 18 in the list should be presumed to be incomplete.

It will appear from the above dates that Narasimha No. 7 in the list was a contemporary of two Perunjingas, a father and a son, both powerful Chola feudatories who, according to inscriptions, twice imprisoned Raja Raja III at Sendamangalam and Vira Narasimha sided with the emperor. Tirukalatti Yadava describes himself as "the honey bee at the feet of Kalahastisvara" the ruler of Venkatagiripura and of Vengi. Probably, all the country from Kalahasti up to Godavari were ruled by him while the country south of Kalahasti, forming the old North Arcot and Chingleput Districts, were ruled by Vira Narasinga Yadava, with his capitals at Narayanavanam and Chandragiri. From the combination of the three names easily identifiable, Perunjinga, Gandagopala and Narasinga Yadavaraya, one shown as succeeding the other though they were contemporaries, it may be safely inferred that Narasinga is identical with Vira Narasimha of the inscriptions and that the Yadava dynasty had its beginnings from about the close of the twelfth century. The dates of Vira Narasinga Yadava, Tiruvengadanatha and Sriranganatha show that the order in which the names occur in the list does not follow any chronological arrangement, while the addition of the title of Yadavaraya to the names of Kopperunjinga, Gandagopala and Rayavamsa Bhujanga would indicate

that it was loosely applied, in the list, to all kings who need not necessarily have been of the Yadava dynasty.

It is learnt, from the inscriptions in the Tirumalai temple, that it was reconstructed during the reign of Vira Narasinga Yadava. The inscriptions of Tiruvengada Yadava show that he made endowments of villages and remitted taxes in favour of the temple. The names of Immadi Narasinga Yadava and Toya Yadava have not till now occurred in the inscriptions. According to the chronology furnished above, Immadi Narasinga Yadava came forty-nine years after Vira Narasinga while Toya Yadava came fifty-seven years after, *i.e.*, about 1319 A.D. There is, no doubt, a gap in the inscriptions from 1262 to 1320 A.D. As the conversion of the temple or "the trial by ordeal" is claimed to have taken place about 1111 A.D., according to Dr. Krishnaswami Aiyangar, and it is said to be a personal achievement of Sri Ramanuja, it could not have occurred during the reign of Toya Yadava who came at least two centuries later.

According to a manuscript designated *Ayetsagha Mala* or the "Triumph of Bhasikarar", in the *Mackenzie Collections*, the conversion took place during the reign of Bhupathi. This Bhupathi appears to be identical with Vijia Bhupathi or Vira Vijia Bukka III, son of Devaraya I and father of Srigiri, and Devaraya II, who had a short reign just prior to Devaraya II according to inscriptions since discovered (see the *Madras Epigraphical Report* for 1927). Srigiri also figures in the inscriptions of Tirumalai as the Viceroy of Chandragiri Rajya and his inscriptions are carried up to 1444 A.D. He was also known as Srigiri Bhupala. It would appear that the reference to Bhupathi in the manuscript is either to the father Vijia Bhupathi or to the son Srigiri Bhupala who was a Governor at Chandragiri during his father's reign at Vijianagar. The Tamil Saint Arunagiri Nathar, who was a contemporary of Devaraya II, has also sung about Tirumalai (Vadavengadam or North Vengadam) as a shrine dedicated to Subramania. The conversion would appear, therefore, to have taken place in the early years of the fifteenth century.

The combination of the "Virupaksha" aspect of Siva, the titular deity of the Vijianagar kings, in the worship of Sri Venkatesvara whom the Vaishnavites claimed to have rescued from the Saivas, betrays the veiled hand of the Vijianagar emperors in the daily ritual observed in the temple.

Two miles south-east of Chandragiri, on the Addakonda hill, are noticed the remains of a fort and some buildings. At the foot of the hill there are the remains of buildings well laid out into streets and an interesting temple formed by enclosing the sides of an overhanging rock and surmounted by "Gopuras" in brick and mortar. It is somewhat like the rock temple at Vellimalai in Chittoor taluk and is a perfect specimen of Saiva architecture, with sixteen-faced pillars and trumpet-shaped super-capitals. There are separate shrines for Subramania and Parvati. There is an inscribed stone within the temple but the writing is very much worn out. There is, however, an emblem of a fish and a snake, a combination of Pandya and Pallava emblems which would indicate the subordination of the local chief to the Pandyas. Inscriptions of Vira Narasinga Yadava show that he acknowledged his subordination to Jatavarman Sundara Pandya I (1251 to 1270 A.D) and, in fact, this was the only period during which the Pandya influence spread so far north. From this circumstance it may be inferred that Vira Narasinga Yadava constructed the fort on the Addakonda hill and that the locality around Jangamgudi marks the site of the old Chandragiri of the Yadava period.

Immadi Narasinga Yadava, who is credited with having constructed the present fort, was probably Saluva Narasimha who was first a Vijianagar Viceroy with his capital at Chandragiri, before he succeeded to the Vijianagar throne. The style of architecture is distinctly of the Vijianagar type. Mr. Cox, the author of the *North Arcot District Manual*, also observes "that Saluva Narasimha constructed a fort at Chandragiri as a safe place for his treasure and another at Vellore for occasional residence."

The Saluvas.

We learn, from an extract of an article contributed by Mr. Elliot to the *Madras Journal of Literature and Science*, that "A family of Saluva Reddies immigrated with their tribe from Pittapur in the Godavari District to the country at the base of the Nagari hills about the eighth or ninth century—one of the family, Saluva Narasa Reddi, obtained the favour of the Chalukyan king Vimaladitya and was appointed by him the chief of the country of Seshachelam or Tirupati with permission to use the *boar signet* in 930 A.D. His grandson Venkatapathi Naidu was dispossessed but the latter's son, Saluva Bhima Naidu, recovered the patrimony in 976 A.D. and built the town of Kempulapaliem where he founded a temple in honour of Varahaswami. His son Narasimha, a man of enterprise, assumed independence which he maintained successfully for thirty-five years till 1057 A.D. His possessions extended along the base of the mountain over the breadth of Carnatic Balaghat from the neighbourhood of Vellore to the sea, including the sacred places of Ghatikachelam (Sholinghur), Seshachelam (Tirupati) and Thanikachelam (Tiruttani). He surveyed the lands within this area and reformed weights and measures according to the Saluva standard, so called after his own family name, and caused them all to be stamped with the figure of the boar. His son Bhujanga Naidu was reduced to subjection by the Chalukyan king Virasomesvara and was carried away a prisoner to Kalyani where he died. Bhujanga Naidu's grandson recovered his patrimony in 1077 A.D. but they were curtailed to twenty-four villages by Raja Raja Chola II in 1230 A.D. During the next four generations, the decaying power of the Cholas enabled the Saluva family to regain their independence which was strengthened by the marriage of Narasa Naidu with the daughter of Prolaya Reddi, the founder of the Vema Reddi dynasty of Kondavidu." (*N. A. Dt. Manual.*)

Vimaladitya was the Eastern Chalukyan king from 1011 to 1122 A.D. He married Kundivviar, the daughter of Raja Raja the Great, about 1014 A.D., from which period the Chalukyan province was merged in the Chola Empire. This

accounts for Vimaladitya's giving permission to Saluva Narasa Reddi to found a kingdom in the Chola province. The early capital of these chiefs was at Narayanavanam where a palace, still in a fair state of preservation, is pointed out as the residence of these kings.*

With reference to the date of Vimaladitya, we may fix the date of the founding of the chieftaincy at about 1020 A.D. The next date is that of Bhima Naidu who built the town of Kempulapaliem in S. 898, *i.e.*, sixty-eight years after the founding of the kingdom. This brings us to (1020 *plus* 68) 1088 A.D. Narasimha who, according to this account, was the most powerful of this dynasty reigned till 1057 A.D. Adding to this date the difference of ninety years in chronology, we come to 1147 A.D. (or 1112 A.D. to 1147).

He must have been a contemporary of Kulottungas I and II and the reference to survey during his reign coincides with the general survey initiated by Kulottunga I. Narasimha's son, Bhujanga Naidu, was carried away a prisoner to Kalyani by Chalukya-Somesvara. This must have been the last of the Chalukyan emperors whose date was from 1182 to 1189 A.D. Bhujanga Naidu's grandson recovered the estate which was curtailed to 24 villages by Raja Raja II in 1230 A.D. This is a mistake for Raja Raja III whose date was from 1216 A.D. to 1248 A.D. This was probably after the battle of Uratti when Vira Narasinga Yadavaraya fought on the side of the emperor against Perunjinga. The emperor apparently made Vira Narasinga the Chief of this country to keep the Yadava princes and the Telugu Cholas of Nellore under control. It would appear from the above account that a dynasty of Saluva Reddi kings ruled at Narayanavanam from about 1000 A.D. up to the Vijianagar period with some curtailment of their powers from 1200 A.D. to 1360 A.D. when more efficient Yadava generals

* The present Rajas of Karvetinagar, though they adopt the Saluva titles, have no connection with the Saluva Reddi chiefs. They belong to a family of Kshatria adventurers from the Northern Circars who succeeded to the throne by treacherously murdering the reigning Saluva chief about the close of the seventeenth century or the beginning of the eighteenth century. (*N. A. Dt. Manual.*)

were placed above them in order to guard the frontier against the aggressions of local chiefs and of foreign powers. Thus, there appears to be no warrant to place a Yadava dynasty at Narayanavanam or at Chandragiri which was a part of Narayanavanam kingdom, during the same period. The last date furnished in the extract is S. 1236 or 1314 A.D. when Narasa Naidu is said to have married the daughter of Prolaya Reddi of the Vema Reddi family of Kondavidu. Adding to this date the difference of ninety years in the chronology, we arrive at 1404 A.D. The Kakatiya Kingdom of Warrangal disappeared from history from 1423 A.D. and the Reddi principality of Kondavidu rose on its ruins. This alliance of the Saluva Reddi chief with the family of the Kondavidu Reddi chief appears natural.

The names of the four generations of the Saluva chiefs prior to this alliance are not mentioned but there is sufficient warrant to credit their claim to have regained their kingdom, as the period covered by their reigns was one of considerable political upheaval in Southern India. The successive waves of invasions under Alla-u-din, Malik Kafar, Mubarak and Muhammad-bin-Toglak resulted in the complete ruin of the ancient empires of the Hoysalas of Dwarasamudra, the Yadavas of Devagiri and the Kakatiyas of Warrangal, while the dissensions about succession to the Pandya kingdom, which had absorbed the Chola empire, brought down the Muhammadans as far south as Ramesvaram and resulted in the establishment of the Sultanate of Madura. Furious attempts were made by the Hindu royal houses to combine their powers to save their kingdoms, religion and their temples from annihilation. In fact, the Vijianagar empire itself was the materialization of their united effort to save the Hindu culture and institutions from destruction. It was just the opportunity for the Saluva Chiefs to regain their lost territory.

The Chalukyan invasion of Narayanavanam country, which resulted in Saluva Bhujanga Naidu being taken away a prisoner to Kalyani, might have also afforded opportunities to his descendants to carve out a principality for themselves at

Kalyani after the break-up of the major powers and the confusion which followed in addition to recovering their patrimony. Inscriptions in Tirumalai temple furnish us the name of Saluva Mangideva, with the usual Saluva titles of Medinimisaraganda and Mahamandalesvara from 1359 A.D. He figures prominently in the wars of Kumara Kempana, along with the Brahmin general Goppana, against the Sultanate of Madura. He earned for himself considerable renown by re-establishing at Srirangam the idol of "Alagia Manavalaperumal", which was rescued from the Muhammadans and secretly preserved in one of the valleys of Chandragiri for nearly a century. He gilded the Vimanam (the dome over the shrine) of Tirumalai temple and constructed a mantapam. Inscriptions mention him as residing in Chandragiri and the title "Mahamandalesvara" would indicate that he was a viceroy.

The genealogy of this family is extracted below:—

The Moon
|
Buddah
|
Pururuvas
|
Vankideva
|
Gunda I
|
Mangideva
|
Gouta
|
Gunda III
|
Narasimha (Emperor)

We know as yet nothing about Vankideva and Gunda, the father of Mangideva. His grandson Gunda III, the father of Saluva Narasimha, appears from the inscriptions as the commander-in-chief of the Vijianagar forces with head-quarters at Kalyani. *Saluvabhyudayam*, a Sanskrit manuscript describing the achievements of Saluva Narasimha, mentions that Gunda III retired from active life and handed

over the reins of government to his son Narasimha who changed his capital to Chandragiri, his ancestral kingdom, on the advice of his minister, on account of the inaccessibility of its hills and fortifications. The ancestral claim to Chandragiri, the Saluva titles assumed by Saluva Mangideva and Narasimha, and their association with Kalyani would appear to indicate that Saluva Narasimha belonged to the Saluva Reddi family of Narayanavanam. It is even possible that Saluva Narasa Naidu who, according to the chronicle, allied himself with the Kondavidu family in 1404 A.D. was identical with Saluva Narasimha whose inscriptions in Tirumalai date from 1456 A.D. The genealogical table can be taken as a guide only up to a certain extent, as exaggerated claims to exalted ancestry are claimed by all royal families after they acquire dominion and power. It is beyond the scope of the present sketch to further discuss this theory. It will, however, be seen that a dynasty of Saluva princes ruled at Narayanavanam, with an alternative capital at Chandragiri from about 1020 A.D. up to the Vijianagar period. It is not correct to say that "Saluva" was a title assumed by Mangideva after his conquest of the Sultan of Madura and that his successors assumed it after him as stated by Dr. S. Krishnaswami Aiyangar. There were Saluva chiefs, Saluva standard of weights and measures, Saluva coinage with the boar emblem, and Saluva system of survey, centuries before the advent of Mangideva. It seems also no longer necessary to invest the "Saluva Problem" with mystery by disconnecting it from the Saluvas of Narayanavanam.

(To be continued.)

CHITRAVAHANA II

Revolt of the Alupa King against the Rashtrakutas

BY GEORGE M. MORAES, M.A.

IN an important Viragal from Māvaḷi (Sorab taluqua, Mysore State) published in the *Epigraphia Carnatica* (Vol. VIII, Sb., 10) there is a graphic account of the revolt of Chitravāhana, the ruler of Āḷuvakhēḍa Six Thousand against the Rāshṭrakūṭa Emperor Gōvinda III. The inscription states :—

"......When Prabhūtavarsha, favourite of earth and fortune, Mahārājādhirāja, Paramēśva Gōvindarasa was ruling the world bounded by the four oceans under the shadow of his sole white umbrella :—And Rājādityarasa was ruling the Banavāsi country as far as the ocean :—Chitravāhana, ruling the Āḷuvakhēḍa Six Thousand, not listening to orders, Kolli-Pallava-Nolamba being angry,—at the bidding of Nolambarāditya, that Kākarasa arose, and throwing the Pergunji fort into confusion, the brave warriors of both armies eagerly came out, and bow closing with bow, and horse with horse, a most exciting battle arose. Seeing Chitravāhana on the right hand fighting as if overpowered, he ordered Kulamudda, saying, 'You go and fight on this hand', who, accepting it as a favour, closed in, fought, brought down the enemy's pride, put them to headlong flight and defeated that hand. He himself and many others, shooting arrows and approaching close, were caught up in a cage of arrows, and fell......"

Who was this Chitravāhana? From the fact that he ruled over Āḷuvakhēḍa Six Thousand, we may unhesitatingly conclude that he was an Āḷuva King, and as another king of the same name had preceded him on the Ālupa throne a century or so before* we may style him Chitravāhana II. The Āḷuvas or the Ālupas, it may incidentally be observed, were a family of feudatory chiefs that succeeded the Kadambas

* The Chitravāhana mentioned in Kp. 37, *E.C.*, VIII, and 38, Sb. 571, and XI, Dg. 66, *cf.* Moraes, *The Kadamba Kula*, p. 77.

as rulers of the Banavāsi or the Kadambamaṇḍala on the overthrow of his dynasty by the Chalukya, Pulikēśi II. The earliest Ālupa king known to history is Kundavarmmarasa who seems to have been a contemporary of the same Pulikēśi* and consequently the founder of the Ālupa House. The next king of this line was Guṇasāgara about whose relationship to Kundavarmmarasa the records observe an ominous silence. Guṇasāgara was succeeded by his son the just mentioned Chitravāhana I whose two inscriptions dated 692 and 694 A.D., respectively, have come down to us.† He may have ruled for some time more after issuing these grants, for there is no reason whatever for supposing that he died immediately after. After Chitravāhana, there is a void of almost a century in the history of the Ālupas, till we come to the revolt in *c.* 800 of Chitravāhana II above referred to. This blank period may perhaps be accounted for by two reasons: that his immediate successors were, unlike Chitravāhana who is styled Māhārāja and an illustrious king, weak rulers and in consequence soon fell into oblivion; and that with the downfall of the imperial Chalukyas the Ālupas too, being their dependants, fell on evil days, and it was only after they gave solid proof of their loyalty to the new masters of Karṇāṭaka, *viz.*, the Rāshṭrakūṭas, that they were at length restored to their hereditary kingdom. We have reasons to believe that this event (the restoration of the Ālupas) took place somewhere in the latter half of the eighth century when the Rāshṭrakūṭa power was firmly established in Karṇāṭaka, and that the restored Ālupa king was Chitravāhana himself.

* "He was probably the Ālupa king, who became the vassal of the Chalukya, Pulikēśi II and was appointed by him to rule over the Kadambamaṇḍala or the Banavāsi province. For if Guṇasāgara could be placed at about 675 A.D., we may presume that his predecessor Kundavarmmarasa was (at least partly) a contemporary of Pulikēśi who lived from 609 to 642 A.D." Moraes, *The Kadamba Kula*, p. 77.

† Sb. 571; and Dg. 66. Kp. 37, however, is not dated. Dg. 66 does not mention the name of the Ālupa king. But there can be no doubt that he is Chitravāhana I.

Having thus far determined the identity of Chitravāhana we should now inquire into the reason why this Ālupa king went into rebellion against his Rāshṭrakūṭa suzerain to whom he should have been bound by ties of eternal gratitude. This is verily a knotty problem. Nevertheless let us see if the inscription that records the event can give us some clue to its solution.

A careful perusal of this epigraph discloses the significant fact that the old Kadambamaṇḍala over the whole of which the Ālupas had once held rule, was in *c.* 800 A.D. divided between Chitravāhana II and Rājāditya: the former held the southern portion of this province known as the Āḷuvakhēḍa Six Thousand, while the latter governed the northern portion, the Banavāsi-nāḍ, with Banavāsi as his seat of government. The capital of Chitravāhana is not specified in the record, but we may reasonably believe that it was the old capital of the family, *viz.*, Humcha.* It is thus clear from this that at the time of the rebellion, the Āḷuva kingdom had been shorn of some of its provinces.

Why was the Ālupa kingdom diminished in extent? The reasons for it are patent. It is the oft-repeated lesson of history that large provinces are the curse of empires, as they inevitably lead to their dismemberment, especially when the provincial governments are suffered to enjoy some degree of autonomy. This they certainly did in the period under review, and this seems to be precisely the reason why during the Rāshṭrakūṭa supremacy the large provinces were abolished and their place was taken by smaller ones. This is confirmed by a study of Rāshṭrakūṭa history itself which shows that in the early part of their rule the Rāshṭrakūṭas adhered to the old administrative units of the Chalukyas like desas, vishayas, etc., as we see in the reigns of Kṛishṇa I, Gōvinda II and so forth. But as this system directly or indirectly encouraged the provincial magnates to defy the imperial authority at any moment, Gōvinda III inaugurated the new system associated with the rule of the Rāshṭrakūṭas, *viz.*, the division

* *E. C.*, VI, Kp. 37.

of the country into smaller administrative units such as Banavāsi Twelve Thousand, Sāntalige Thousand and so on.* Though we cannot claim for Gōvinda III the honour of naming these districts after their revenue value, it may be maintained none the less that he gave the lead in the right direction by reducing the size of the old provinces.

It is now plain that in pursuance of this policy, Gōvinda III must have made Chitravāhana relinquish a part of his kingdom, namely, the Banavāsi-nāḍ, which was handed over to Rājāditya. This was naturally disliked by Chitravāhana and must have in our opinion constituted the main rock of offence and hence the chief cause of his insurrection reported in the Māvaḷi inscription mentioned above.

But Chitravāhana could not hold on against the numerous hordes which Gōvinda III must have directed against him, and he soon sued for peace. This was granted to him but under the penal clause that he ceded a large part of his dominions. Thus the upshot of the rebellion seems to be that the Ālupas lost almost half their kingdom, *i.e.*, nearly all their territories above the Ghauts and were made to limit their government to the small coastal strip which comprises the central part of what is now known as South Kanara. In fact the inscriptions found in the Mysore State do not at all refer to them as rulers after this date, *i.e.*, *c.* 800.

It now remains for us to identify the persons who took part in the suppression of the rebellion. Kolli Pallava Noḷamba who looms large in this affair as the person commanded by Gōvinda III to mass troops on the enemy's territories was evidently a Noḷamba in the service of the Rāshṭrakūṭas. From the fact that his name does not appear in the Noḷamba genealogy it is possible to conclude that he was not a king but merely a scion of the above family. Mr. Rice, however, supposes that he was one of the grand-children of the Pallava King, whom the Gangas took under

* The numbers 12,000, 1,000, etc., may also refer to the number of villages constituting the provinces. This system came into vogue in Northern Karṇāṭaka in the reign of Amōghavarsha I,

their protection after the crushing defeat the former had sustained at the hands of the Ganga King Bhūvikrama. "They may therefore," he writes, "have grown up at, and remained with, the Ganga court as hostages and were employed by the Rāshṭrakūṭas who had seized the country."* This theory is no doubt fascinating, but in the absence of undisputed historical evidence, it does not stand the test of modern historical criticism. Similarly, Mr. Rice supposes that Rājāditya was the son of the above Kolli Pallava Noḷamba and the same as Noḷambarāditya mentioned in the epigraph. The latter, however, merely states that he was governing the Banavāsi-nāḍ and gives no cue whatever to ascertain his ancestry. In like manner Noḷambarāditya may be identified with Kolli Pallava rather than with Rājāditya.

Kākarasa appears to be a Śāntara chief. This we conclude from the subsequent history of the Ālupa possessions above the Ghauts. For, soon after the quelling of the revolt we see the Śāntaras stepping in as rulers of these territories forfeited by the Āḷuva king. It may be supposed in this connection that they received these dominions as a reward for some signal service the latter had rendered to the Rāshṭrakūṭa cause. If so it would follow that Kākarasa who was actually entrusted with the suppression of the insurrection and who succeeded very well in bringing the situation under control was a Śāntara.

---

* *E. C.*, IV, Introd. p. 10.

HEAVENLY MANSIONS OF THE HINDUS

By S. Srikantaya, B.A., B.L., M.R.A.S.

(*Continued from Vol. XXIII, No. 2*)

Vriscika (Scorpio)

Scorpio is the eighth sign and a famous cluster of stars in the zodiac, called Vṛścika. It is white in colour, of the Brahmin caste, belonging to Jala Tattva and Lord of the North. It is a very realistic constellation, the principal stars being coiled like a scorpion's tail ready to strike. The lunar mansion next to Viśākha, a part of which is included in this sign, is the asterism Anūrādha, bordering Viśākha or Rādha, containing seven stars, having the appearance of a serpent and presided over by Mitra. It is identified with Akrab, β, δ, π, Scorpii. Jyeṣṭha, the next lunar mansion, resembles the tusk of a boar or hog; consists of three stars; has a circular shape and has Indra as its presiding deity. It is Antares, the brilliant star in the heart of the Scorpio, and its presiding deities are Vasus. Mūla is said to be the substratum and hence so called. It resembles the tail of a lion, consists of nine stars and its presiding deity is Nirti. Tilak considers Mūla to have been so named because its acronycal rising marked the commencement of the year at the time when the Vernal Equinox was near Mṛgaśiras (Orion), and the Winter Solstice fell on the Phalguṇi full moon or it may be that the star rose at the beginning of the first night of the equinoctial year. But Prof. Whitney regards it as due to its being considerably the lowest or farthest to the southward of the whole series of asterisms and hence capable of being looked upon as the root of all the asterisms. In Scorpio, a very bright star with a curving line of three other fairly bright stars will be noticed arresting attention. The first is Antares or α Scorpii (Jyeṣṭha) which appears at the head of a triangle. It is of a fiery red colour, rivalling Mars and it is a double star, the second one being of a bright green colour. This first-

magnitude star in one of the richest fields of the Milky Way is situated in the heart of Scorpio. Standing on a straight line which joins the Regulus and the Spica asterisms, it forms with Vega and Arcturus an isosceles triangle of which Arcturus is the head. β Scorpii, Akrab or Graffias is a triple star, pale white and lilac, on the Scorpion's head called Frons Scorpii. γ is a quadruple star. δ Scorpionis or Isidis is situated near the right claw of the Scorpii. υ or Lesath comes from Al lasha, the sting, and is a small star in the sting of the Scorpion.

New stars always appear in or near the Milky Way and the greater part of Scorpio and part of its neighbour Ophiuchus (Serpent-bearer) lie in the Milky Way. It passes across part of Aquila, the legend asserting that at this point the celestial angel is flying across the celestial river termed the Milky Way.

Due south, in an early July evening, will be found Scorpio and the Serpens is cut in half just above Scorpio by the constellation of Serpent-bearer or Ophiuchus, supposed to represent a giant treading on the scorpion and crushing the serpent in its hands. According to Greek mythology, Ophiuchus represents the famous physician Aesculapius who became so skilled in medicine that, in addition to curing ailments, he brought men back to life from death, so that Pluto, god of the underworld, complained to Zeus about the depopulation of his kingdom. Thereupon, Zeus slew Aesculapius with his thunderbolt and later at Apollo's request placed him amongst the constellations. According to another, the Serpent-bearer is Laocoon who with his two sons was killed by two sea-serpents during the siege of Troy and, as we know, this legend has sculptural representations. α, Ras Al Hague, a blue star with a faint companion, is the giant's head. His legs are set wide apart, the right in the Milky Way with the heel on the scorpion's tail and the left planted on the scorpion's body. β, Cebalraio is the north-eastern star in a trapezium δ, a well-known double, marks the right shoulder and the left, ϵ (Sabik) and ζ representing his knees; two stars to

the right of ζ are the left hand which holds the serpent by its neck, while the right hand holds its tail. η is Marfik which has a close but fairly bright, bluish companion. Several new stars are to be witnessed in this constellation. It has several double stars and eclipsing variables. Though an ancient group, like several others, it is not in a sign of the zodiac but crosses the Sun's path or ecliptic, and the Sun occupies about sixteen days in passing through this constellation about the beginning of December.

Serpens is represented on the two sides of Ophiuchus; his head is below the Northern Crown, α, Unukalhai being its neck; and its body is twined around the left arm and leg of the Serpent-bearer.

In the Draco or the crooked serpent are α Draconis or Thuban (*Arabic:* Dragon), the Pole Star of Chaldean times (Kocab), β Alwaid, γ Etamin or Rastaban meaning the head of the dragon, the brightest in the group and the zenith star of Greenwich, δ moving away from the earth with a velocity of twenty miles per second.

Lying to the south of the signs of Libra and Scorpio is the Lupus group, occupying the space bounded by Scorpio and enclosing a number of fairly bright stars in a comparatively small area. The nose of the wolf points to the north and its tail to the south. α is its right hind leg, β, γ, δ and ϵ forming the loins of the animal which is difficult to trace in the heavens. But these stars, with two stars of the Centauri, go to make a figure in the manner of Orion. The great constellation of the Centaur occupies a considerable space in the southern heavens and is littered with innumerable stars of which the nearest to our earth is α Centauri, a very famous double star, the third most brilliant star in the sky and the first whose distance from us was measured. α Centauri is within 5° of β Centauri, a juxta-position of stars not met with elsewhere in the heavens; and, in brightness, even Castor and Pollux do not rival it. In the system of the α Centauri are three constituent stars, the three nearest neighbours of the earth in space. ω Centauri is a well-known star cluster in

which 6,400 stars have been so far counted. This noble, globular cluster is, beyond all comparison, the richest and largest object of the kind even in the heavens.

Near the Centaur is the Southern Cross which, with two stars near the head, comprises Triśanku (Crux). Southern Cross, which had been included by the Greeks in the Centaur, was so named by the Spanish explorer, Amerigo Vespucci. α Crucis, the south star of the Cross, is a triple star which requires a powerful glass to separate the three and, in order of magnitude, the last of the first-magnitude stars. The Southern Cross also contains the famous, tinted cluster of stars surrounding the star κ and in it a number of blue, green and yellow stars will be noticed, forming, as Herschel describes, a gorgeous piece of fancy jewellery.

Crux or Southern Cross has a large number of bright stars in a comparatively small region, characteristic of the southern regions as the Great Bear is in the northern. α Crucis is the nearest to the South Pole, β Crucis.

The most brilliant part of the Milky Way is here, with two first magnitude, one second, five third, seven fourth and thirty-nine fifth magnitude stars. The Milky Way is also celebrated in Hindu mythology as having afforded Yudhiṣṭhira an opportunity to put on the body of immortality and ascend the heavens.

The Lesser Magellanic cloud is a cloud of stars in the constellation Tucana, near the South Pole, 6000 years being required for light at 186,000 miles per second to pass from one end of it to another, and 95,000 years to reach us, and it has at least 500,000 stars brighter than the Sun.

West of the Southern Cross is the Argo Navis, made up of Malus, Puppis, Vela and Carina, different constellations representing the different parts of a ship and named after the tradition of Jason having travelled in this ship of the Argonauts on his quest for the Golden Fleece. This huge and important constellation contains a multitude of stars including Canopus (Agastya), a most brilliant star in its keel (Carina), next in luminosity only to Sirius and thousands of times as

bright as the Sun. Agastya is more than 20,000 times as brilliant as the Sun and is so called after the sage who, with the Saptarṣis, had the honour of a place in the heavens; who led an early Aryan colony to the south and before whom the Vindhya Mountains are said to have prostrated themselves as he passed. η Argus is associated with the Keyhole nebula, not ordinarily visible to the naked eye and a puzzle in the stellar universe.

The next constellation observable is the great group of Eridanus called after a river into which, according to mythology, Phæton fell from the chariot, when killed by the thunderbolt hurled against him by Jupiter, to punish him for the theft of the chariot. The southernmost in the Eridanus group is the bright star Achernar, while its northernmost point is observable near Rigel of the Orion group. The bunch of stars in the neighbourhood of Achernar is the Phœnix, near which are the Pisces Australis containing a star of the first-magnitude, Fomalhaut.

Eridanus, in which Achernar is the southern end of the constellation, contains a star which is the next brightest at the other end and close to Cetus, α, Cursa a chair or throne β, Zaurak a bright star of the boat and two other stars γ and δ which are very rapidly moving.

Pisces Australis or Southern Fish is described as the parent of the two fishes. When the giant Typhon attacked the gods on the banks of the Euphrates, Venus transformed herself and her son Cupid to fishes to escape from the giant's fury. In memory of this event, Minerva places these two fishes in the sky.

Arcturus (Svāti), Capella (the little she-goat) or Brahmahṛdaya and Aldebaran or Rohiṇī are yellowish in appearance, containing golden rays like the Sun. Spectral analysis reveals iron, sodium, etc., ascertained in them suggesting that these stars are much older than many others. The Great Dog or Canis Majoris constellation is heavier than the Sun, and has a sun which goes round it once in fifty years. Full of white light, like Abhijit (Vega) and Śravaṇa (Altair)

it burns luridly with fires of hydrogen gas. Antares (Jyeṣṭha), Betelgeuse and Hercules appear older than the other groups dealt with above in this paragraph and seem to be anticipating their end. Mizar is a spectroscopic binary and consists of two bright stars. Alcor has probably considerably increased in brightness in historic times, as it was unknown to the Greeks. Another star revolves round it once in 20 days. Vasiṣṭha or ζ Mizar, in the Great Bear group, is a very brilliant star and easily seen: it is a twin star, comprising one star of the second magnitude and another of the fourth magnitude. The latter of these, observable by the naked eye with a little straining, is the famous Arundhatī, wife of Vasiṣṭha; and, in the Hindu śāstras, it symbolises chastity and purity. Alcor is the best test of eyesight. Punarvasu or Castor is a twin star, containing a star of the second and another of the third magnitude.

The nebula M 13 is the finest globular cluster; light takes 33,000 years to reach us from this cluster which emits $2\frac{1}{2}$ million times as much light as the Sun; it is situated between ζ and η. Between Hercules and Bootës is the Corona Borealis or Northern Crown, justified by its appearance, its chief stars forming a crescent or crown. This is supposed to represent the crown of seven stars which Bacchus presented to Ariadne, the daughter of the Cretan king Minos. This ancient constellation was called Ataroth or Womera by the Hebrews; it is the Boomerang of the Australian aborigines. α Coronæ or Alphecca or Gemma the jewel is the pearl of the crown, white in colour and a second magnitude star; γ is the Variabilis Coronæ, a well-known double; τ Coronæ is the blaze star of the Northern Crown, invisible without the telescope.

Dhanus (Sagittarius)

Sagittarius or Dhanus is the sign next to Scorpio and earns a bad reputation coming in its wake. According to Hindu mythology, Dhanus is represented as a being half man and half horse (Centaur), the man holding the bow,

It is of golden colour, Kṣatriya caste, belonging to Agni Tattva and Lord of the East. To the east of the asterism Jyeṣṭha or Antares, this sign forms a trapezium. A part of Mūla, already referred to; Pūrva Āṣāḍhā and a part of the Uttara Āṣāḍhā are in this sign. Pūrva Āṣāḍhā has the shape of a sūrpa or a winnowing basket and comprises four stars. It might even mean the two tusks of an elephant, so characterized from two of its stars being very bright. Varuṇa is the presiding deity. This is identified with ν Sagittarii. Uttara Āṣāḍhā is identified with π Sagittarii. It also has the shape of a sūrpa and has four stars, with Viśva as the presiding deity. Sagittarius contains four stars, forming a parallelogram and lies in the brightest part of the Milky Way.

A particularly striking patch of the southern sky is the great star cloud in Sagittarius, just to the left of Scorpio, and it is the richest portion of the whole celestial sphere, crowded with thousands upon thousands of stars. The Trifid Nebula M 20 in Sagittarius may be referred to as an interesting object of study in this sign.

In Sagitta are four or five stars in a straight line forming an arrow. Regarded as the arrow of Cupid, identified as the one with which Apollo slew the Cyclops for having provided Zeus with thunderbolts and lightning to kill Aesculapius and considered again to be one of the arrows with which Hercules killed the vulture which was gnawing the liver of Prometheus enchained to the Caucasus by the order of Zeus, is Sagitta. The constellation of Sagittarius is generally represented to be the famous Centaur Chiron with a drawn bow and arrow pointed at the scorpion. For, it is said that the famous Centaur Chiron, the son of Saturn and Philyra, famous for his knowledge in medicine, music and archery which he taught to Aesculapius, Apollo and Hercules respectively, was accidentally wounded by the poisoned arrow of Hercules; but, being immortal, could not die. Yet, Zeus listened to his prayers, allowed him to die in order to relieve his pain and, by way of compensation, exalted him into a constellation,

In the course of his journey, the Sun remains in Sagitta from December 16 to January 18, when the Earth is nearest to the Sun.

Sagitta can be easily recognized between Albeiro, β Cygni and Altair. The principal figure of Sagittarius is made up of eight third magnitude stars which form three right-angled triangles and if Sagittarius is a Centaur, the triangles represent his shoulders, arms, bow and arrow, his head being formed by the stars between the eastern triangle and Aquila. α and β, so called though of the fourth and fifth magnitude, represent one of the horse's forelegs. α Sagittarii is surrounded by an atmosphere of helium. β is called Rukbat, γ is Akrab, δ is Al nash, ε is Nunki, ζ is Ascella, a binary star, situated in the armpit of Sagittarius, Ascelli representing the asses ridden by Bacchus and Vulcan in the war between the Gods and Titans. μ is Polis, o is Manubrium in the archer's face, being part of the cluster there, σ is Pelagus and Al na'am is perhaps ζ with σ, τ and φ Sagittarii. Below Sagitta is the modern Telescopium and to its right is Ara, the altar.

The brightest part of the Milky Way contains, as already observed, the star cloud in Sagittarius. On a clean, moonless night, the Milky Way will be observed to stretch an arch of light, like a great arc of faint lights and this cloud is justly described as a cart-wheel of stars by Herschel. The Nebula M8, a splendid spectacle in Sagittarius, is then easily visible to the naked eye.

Makara (Capricornus)

With Capricornus or Makara begins another section of the zodiac. Makara is a crocodile having the face of a Mṛga or antelope, of piṅgaḷa varṇa or tawny colour, Vaiśya caste, Pṛthvī Tattva and Lord of the South. The Sea Goat or Sea-monster is perhaps an apt term for this sign. This is on the line which joins Vega and Aquila to the south of Altair and in its head are two twinkling stars, α and β, of the third magnitude, also called Prima and Secunda Gieda from Aljedi the goat, but for which the identification would not at all be easy. Of the lunar mansions in Capricornus, Uttara Āṣāḍhā has

already been noticed. Abhijit is triangular in form, has three stars and is so called because one born in it gets plenty. It is generally fixed between Uttara Āṣāḍhā and Śravaṇa asterisms. This is identified with Vega or α Lyræ, a pale sapphire star in the lower part of the lyre, in contrast to Antares. In July, it is the brightest in the northern half of the sky. It is a double star, its companion, however, being only visible under a large telescope. Owing to the precession of the Equinoxes, this will be the Pole Star 12,000 years hence, when it will be observable due north. With the Pole Star and Arcturus, it makes an isosceles triangle. β Libræ is Sheliak, a variable star with thirteen days' variation in brightness. γ is Sulaphat. δ is an interesting double; each is again a pair; each pair is revolving round a point between the pairs; and between them are three smaller stars. Between β and γ Lyræ is also another object visible under a small telescope, the annual nebula in Lyra, showing a bright oval ring.

Hercules is near Vega, in the equilateral triangle formed with the Pole Star and Arcturus, and is sometimes called the Kneeler. α is Rasalgeti or the Kneeler's head, the brightest, being a most beautiful double, of orange and emerald green. β is another double. γ is one of the nearest. ϵ is another double, being a little brighter than β, γ, and δ and η or Marsic is another double. Between γ and ϵ is the great star cluster in Hercules, one of the few visible to the naked eye, in which Herschel counted up to 14,000 stars.

Of the stars in Capricornus may be mentioned, α or Giedi, the slave kid, a multiple star, yellow, ash and lilac, situated on the southern horn of the goat; β or Dabih, a double but telescopically multiple star, orange, yellow and sky-blue in the left eye of the goat; γ or Nashira; δ or Deneb Algedi, a small star in the goat's tail; ϵ or Castra, a small star in the goat's belly; η Armus; θ Dorsum; π Occulus; ρ or Bos, a small star situated in the face of the goat.

Cygnus or swan, meaning Rājahaṁsa, which should more appropriately be called the Northern Cross, is situated in one of the richest fields of the Milky Way. The principal

stars of this constellation form a beautiful-looking cross. α Cygni is called Deneb or Arided having an intensely luminous orb but vastly remote ; β or Alberio at the back of the long, outstretched neck of the swan, a beautiful double star, golden yellow and sapphire blue, forming the beak of the swan ; γ generally invisible ; δ a double star, with ϵ representing the swan's outstretched wings ; and 61 Cygni, one of the most rapidly moving stars, a double and most interesting star of the fifth magnitude, being the first whose distance was measured by the astronomers and constituting in the words of Herschel, 'the greatest triumph for practical astronomy'.

Of the small groups between Cygnus and Aquila, Vulpecula contains the dumb-bell nebula and Equus or Horse is easily picked out, lying well out of the Milky Way. Equus is an ancient group; but was included in Delphinus before Hipparchus.

The constellation of Aquila was, at one time, divided into two, the Aquila and Antinous. Part of the Milky Way around Aquila is worth study under a telescope, as it is rich in pairs and groups of stars. The Milky Way passing across part of the Aquila was ascribed by the legend as being due to the celestial eagle flying across the celestial river termed the Milky Way at this point. A new star was discovered in these regions on 8th July 1918, being the fourth new star discovered within twenty years.

The lunar mansion following Abhijit or Vega is Śravaṇa, meaning karṇa or ear, with three stars in it, having the appearance of an arrow, with Viṣṇu as the presiding deity. It is identified with α Aquilæ or Al Nasr Altair or simply Altair. ϵ Lyræ is a double star. The Pole Star, Arcturus and Vega form an isosceles triangle. Altair, which means the flier, is the brightest star in Aquila, eleventh in the order of first magnitude stars. It is regarded in the Chinese and Japanese legends as a shepherd boy who fell in love with Vega, a spinning damsel and the girl's father, objecting to the marriage, banished both of them to the sky where they are placed, one on each side of the Milky Way which is supposed to represent

a river. β, Al shain or white falcon, and γ, Tarazed or robber, with α point to Vega in a northerly direction. ϵ and ξ (Deneb, a green star) are the tail and δ and ρ the two wings of the eagle.

To the left of Aquila and a little lower in the sky is the small and ancient group of Delphinus, with the stars in which the lunar mansion of Dhaniṣṭha or Śraviṣṭha is identified. Dhaniṣṭha or Dhanavatī or Śraviṣṭha is very wealthy, having four stars and presided over by Vasu. α Svalocin is a wide double with a faint companion; β is Rotanev; γ is a beautiful and easy double. These with δ make up Dhaniṣṭha. The puzzle of naming α and β has now been solved by being traced to an astronomer at the Palermo observatory, after whom they are called Nicolaus and Venator. The four stars in the form of a diamond denote the dolphin's head, an isolated star in the right being its tail. A legend says that the constellation represents the Dolphin which carried Amphitrite to be the bride of the sea-god Neptune and so was rewarded with this place. But according to another myth, when the poet and musician Arion was returning home with the valuable prizes he had won at a musical festival, he was seized by the sailors who wanted to murder and rob him; and he prayed for permission to sing his last song. Attracted by his song, the Dolphins followed the ship and since Arion jumping overboard was carried to safety on the back of one of them, its services were rewarded with a place in the heavens.

Kumbha (Aquarius)

Aquarius or Water-bearer, known as Kumbha, has very few stars. Kumbha is represented as a person with a pot filled with water in his hand. He has no feet; he is of camphor colour, belonging to the Vāyu Tattva, of Śūdra caste and Lord of the West. This sign faces Mars (Kṣitija) and contains a fountain of water always flowing. Three stars of the triangle, all of the third magnitude, are α Aquarii, Sadal Melik, a pale yellow star situated on the right shoulder of Aquarius, derived from Al Sal Al Malakh, the lucky one of

the king; β Aquarii, Sadal Suud, a pale yellow star on the left shoulder of Aquarius, meaning luckiest of the lucky. The lunar mansion of Śatabiṣak has a hundred stars, like a hundred physicians, looking like a maṇḍala, with Varuṇa as its presiding deity. (Rig. V., i. 24. 9.) It is identified with β Aquarii.

Left of Aquarius is a small group, Lacerta, notable for a new, red star which appeared a few years ago.

The constellation of Pegasus is a conspicuous square of four bright stars. Pegasus or the Winged Horse is supposed to have sprung from the blood which dropped from the head of Medusa which Perseus was bringing. It is considered a good test of sight and good observation to count the number of stars inside the square of Pegasus by the unaided eye: 102 were counted in Athens.

Pūrvābhādrapada mansion is so called because it resembles the foot of a cow, whose two feet are in this asterism, the other two being in the next. It has two stars and Aja-ekapāda is its presiding deity. Uttarabhādrapada has the shape of a cot; consists of eight stars and the Vedic god Ahir-budhnya is its presiding deity. The asterism Pūrvābhādra is identified with α Pegasi or Markab, a thing ridden or a saddle, a white star on the wing of Pegasus. β or Scheat, is an irregularly variable deep yellow star on its left wing; γ Algenib, a white star on the hip of the wing; and δ Alpharatz, the horse's navel, no longer belonging to Pegasus but included in the neighbouring constellation of Andromeda. ε is Enif or nose, or Fom or horse's lip, ζ is Homan, the hero's happy star of the Aratians; and η is a quadruple star. A cluster of 162 nebulæ in Pegasus may be mentioned.

There are a number of star groups connected with myths regarding Perseus and Andromeda. The parents of Andromeda are Cepheus and Cassiopeia. Cepheus is very largely in a part of the Milky Way; to the right of it and a little higher up is the Lady of the Chair or Cassiopeia. Below it, and on the right of the Pole Star is a large blank space entirely bereft of bright stars, and the faint ones there have combined

to constitute the modern Giraffe or Camelopardus constellation. β Cepheii is Alderamin which will be the North Pole star 5,600 years hence; above it is a variable, garnet star; γ is a double and telescopic variable; ϵ and ζ are also double stars.

Cassiopeia, which is identified with Śarmiṣṭha, was the queen of Ethiopia. She claimed to be fairer than Juno and the Nereids and angered Neptune. In order to punish this presumption, Neptune sent a sea-monster to ravage Ethiopia. To avert the disaster, Andromeda, the daughter of Cassiopeia, was sacrificed, by being chained to a rock by the sea-shore as an offering to the great sea-monster. On his way back after slaying the Gorgon, riding on Pegasus, Perseus observed and released Andromeda by turning the monster into a stone with the help of Medusa's head. Thereafter, Perseus and Andromeda were married. Cassiopeia lies within the Milky Way. It is in the form of an inverted ω. β called Caph is the western star, forming the back of the chair; α Schedar is the variable star representing the breast of Cassiopeia; γ is her girdle, her right knee, and ϵ the right foot with a small star south of α indicating the head.

The large constellation of Andromeda reclines between Cassiopeia and the great square of Pegasus. α or Alpharatz, identified with Uttarabhādrapada and implying the horse, is her head. Its former inclusion in Pegasus is also thus explained. β is Mirach; γ, Almach is a beautiful triple under a large telescope, and one of the most beautiful of all double stars, being yellow and bluish green. The right hand of Andromeda is formed of ι, κ and λ, stretching towards Cassiopeia; her left hand is to be seen east of the square of Pegasus; β and μ are her girdle, between which and Cassiopeia is the nebula M 31; γ is her foot. This star γ, Almach, in a line from β, points to Mirfak which represents the heart of Perseus hastening to rescue Neptune's victim from the sea-monster and is one of the finest stars in the heavens. The first known and the most striking is the Great Nebula (M 31), the best known of all nebulæ, the finest object of its kind in the sky and the brightest amongst

the 'distant cities' of the stars, for its light takes 900,000 years to reach us and 50,000 years to cross from side to side of the Nebula. It is so large and bright that it quite fills the field of even a small telescope and in a big one it has to be seen by parts. It is visible to the naked eye on a clean moonless night. It lies just west of δ Andromedæ, above the uppermost of the three stars in a vertical line.

Perseus, who changed the sea-monster into a rock, was the son of Jupiter and Danæ, a very chivalrous person and a very bayard in mythology. He is represented as swinging a falcon over his head which points to Cassiopeia. This constellation lies right in the Milky Way. α, Mirfak is the heart of Perseus, the demon star, in which β, Algol represents the head of Medusa which is carried in his left hand. Algol means demon. It is the most famous of stars known as Algol variables. It shines most of the time, is a second magnitude star but it fades at intervals. In three and a half hours, it becomes a fourth magnitude star, becomes faint for twenty minutes and brightens again in three and a half hours into a star of the second magnitude. It is a double star of which one is dark. Algol is the most interesting example of the short period variable stars with a period of two days, twenty hours, forty-eight minutes and fifty-five seconds. It remains at second magnitude, almost equal in brightness to Polaris for about two and a half days; then its decline begins and, as described above, it regains its maximum brightness in three and a half hours. The right leg of Perseus is bent towards Capella (Brahmahṛdaya) in the Auriga or charioteer; his left leg extends to ζ and ω immediately above the Pleiades; and ε is his left knee.

Fomalhaut, one of the brightest stars in the southern sky, is in Pisces Australis (α) south of the signs of Pisces and Aquarius. Another star of the first magnitude is α Eridani or Achernar at the tail-end of Eridanus or the long celestial River which reminds us of the winding Vaitaraṇi. Another is Canopus, the brightest star in the heavens next to Sirius.

Mina (Pisces)

The sign of Pisces or Mīna is to the south of Andromeda and Pegasus, and except α of the third degree, no stars are easily observable in this last sign of the zodiac. Mīna is represented by two fishes; he is feetless, pingaḷa in colour, of Brāhmin caste, belonging to Jala Tattva and Lord of the North with Pūṣan as the presiding deity. Pisces is a large constellation with no bright stars. α Okda and β are both doubles.

With ζ is identified Revatī, the last lunar asterism, the daughter of Reva or Narmada, in the form of a fish, composed of thirty-two stars and presided over by Pūṣa. η Piscium is Alpherg. Revatī is generally regarded as a star of evil influence. Cursed by Ritavak, she fell from her orbit in the presence of a wondering world on the sides of the Kumuda mountains which, on this account, came to be known as Raivaṭaka. The loveliness of Revatī also gave birth to the lake Pankajanī from which a most handsome damsel was born called Revatī by the muni Prathūca and she married Durgama, son of Vikramaśila, of the race of Priyavrata. Subsequently, the sage by the exercise of his power re-established Revatī on the orbit of the moon, after she had given birth to a manu.

STUDIES IN BIRD-MYTHS

No. XLI

BY SARAT CHANDRA MITRA, M.A., B.L.

[On a Sema Naga Didactic Myth about the Common Indian Nightjar and the Leopard Cat.]

THE Common Indian Nightjar (*Caprimulgus asiaticus*, Lath.) is found throughout India from Sind and the Punjab to Ceylon, as also in Burma as far south as Moulmein, but not in the higher hills nor in large forests. It is the commonest Indian species. It frequents the plains and the open and the cultivated countryside. It also dwells in groves, gardens and low jungles. It is commonly found near human habitations. Its call-note, which is constantly heard during the night-time, has been appropriately likened to the sound made by skimming stones over ice. This note is repeated slowly at first and then much more quickly. There is also, as usual, a chuckling note uttered by this bird while it is on the wing.

The Nightjar, which is mentioned in the undermentioned didactic myth, appears to be the Common Indian Nightjar (*Caprimulgus asiaticus*).

The Sema Nagas are a tribe of the Mongoloid Naga race and live in the north-east portion of the Angami country. The Common Indian Nightjar appears to be a resident of the Sema Naga country; and the Sema Nagas appear to be familiar with this bird.

The Sema Nagas narrate the undermentioned didactic myth about the Common Indian Nightjar and the Leopard Cat (*Felis Bengalensis*):—

The Leopard Cat and the Common Indian Nightjar entered into friendship with each other. The Leopard Cat enquired of the Nightjar:—"My friend! Why do you keep crying out in the night?" The Nightjar replied: "My friend! I do not know why I do so." Then the Leopard Cat said to the Nightjar: "My friend! If (you hear) a rustling at the top of

the tree, I am coming to have a speech with you, be on your guard, please. But if a rustling comes along the ground it is the wind blowing, fear nothing."

Having said this, the Leopard Cat came along the ground in the night.

The Nightjar thought in his heart that the Leopard Cat was not coming, and not being aware of even a breath of wind above him, feared nothing. Thus the Leopard Cat, having got to the top of the tree above him, devoured the Nightjar.*

From a study of the foregoing myth, I find that:—

1. The Common Indian Nightjar, in the preceding myth, typifies the foolish and the easily gullible person; while the Leopard Cat typifies the seemingly benevolent but inwardly false and treacherous friend.

2. The Nightjar very foolishly thought that such a bloodthirsty animal as the Leopard Cat, who was a born enemy of the bird-race, could be his sincere and benevolent friend and acted more foolishly by entering into friendship with the latter.

3. The Leopard Cat, true to the instincts of his bloodthirsty and carnivorous race, gave seemingly benevolent but really false and treacherous advice to the Nightjar, for the attainment of his own selfish ends. I am inclined to think that by narrating the foregoing myth, the Sema Nagas appear to disapprove of the treacherous conduct of the Leopard Cat.

4. When the Nightjar heard the rustling sound coming along the ground, he ought not to have taken it for the rustling of the wind, as there was not even a breath of wind blowing above him at that time. But he acted very foolishly by thinking it to be the rustling of the wind, while it was really the rustling sound made by the Leopard Cat in coming along the ground. As the result of his foolishness, he feared nothing and consequently got killed by his treacherous friend—the Leopard Cat.

---

* *Vide The Sema Nagas.* By J. H. Hutton, M.A., I.C.S., C.I.E. London; Macmillan & Co., Ltd. 1921. Page 309.

5. All the Mongoloid Naga tribes do not look upon treachery as a very heinous offence. On the contrary, they consider it as lawful strategy. On this point, Mr. J. D. Anderson, M.A., I.C.S., says :—

"The Mongoloid tribes of Assam are much of the same kind, but in many cases, as among the head-hunting Nagas, live at perpetual warfare with one another. In such cases they usually capture their wives in war. It is interesting to note that, when population grows too dense for the profitable pursuit of the chase, their principal means of livelihood, such a tribe breaks up into two or more "villages", which immediately begin waging war with one another, which is quite what a French sociologist would expect them to do. *I can tell of a case within my own experience in which the head-man of a parent village invited the chief of a colony-village (his own nephew) to a feast and palaver with his young warriors. The guests were all treacherously put to the sword, as a means of acquiring heads and concubines. I could not get the head-man to see that he had been guilty of an atrocious crime. For him it was lawful strategy. And indeed Naga warfare is merely a series of artfully planned ambushes in which not a few of all our officers perished before we understood the direct administration of the Naga Hills.*"*

If I have studied the preceding myth aright, I may state here that, by fabricating it, the Sema Naga myth-maker has taught the lesson that treachery on the part of a friend is culpable, that persons of two opposite natures ought not to enter into friendship with one another, and that considerable prudence should be exercised in the selection of friends. The preceding bird-myth should, therefore, be classified as a "didactic myth" or "a myth which inculcates moral lessons".

6. The preceding myth appears also to illustrate the scriptural proverb, "*Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.*"

---

* *Vide The Peoples of India.* By J. D. Anderson, M.A., I.C.S. Cambridge; At the University Press. 1913. Pages 35—36.

STUDIES IN PLANT-MYTHS
No. XIX

By Sarat Chandra Mitra, M.A., B.L.

[On a South-Sea and a Chinese Ætiological Myth about the Evolution of the Cocoanut-Palm]

The Cocoanut Palm (*Cocus nucifera*), which belongs to the Order *Palmeæ*, is called in Bengali *Nārikel*, in Hindi *Nāriyal*, in Tamil *Tenna*, in Telugu *Nāri-kadam* and in Burmese *Ong.* It is one of the most valuable trees growing on the sea-coasts of India, Burma and the tropical islands. All the wants of human beings can very likely be supplied by the products of this single tree. The kernel of the cocoanut is a nourishing food. The water contained within the green or unripe fruit is an excellent cooling drink. The oil expressed from the dried kernel or albumen is used as an excellent substitute for *ghee* or clarified butter and is also utilized, in some parts of India, for burning in lamps. The oil-cake is used as an excellent manure. The sweet juice extracted from the flowering spikes of this tree is made into palm-wine or toddy. From this juice is also produced a coarse sugar. The timber obtained from the trunk of this palm is used for making into the frame-work of huts, posts, rafters, fences, shears, lathes, shingles, chairs, etc. The leaves of this tree are used for thatching huts with; and the leaf-stems and leaves are utilized for fuel for cooking rice on ceremonial occasions. The midribs of the leaves are made into broom-sticks. The shells of the dried fruit are made into *haggas*, drinking-vessels, pitchers, spoons, lamps, etc. The thick fibre surrounding the fruit is known as the coir-fibre of commerce. From this coir are made strong ropes and mats. In short, the uses to which the cocoanut-palm may be put are innumerable; medicinally, the green fruit is given as a refrigerant. Its flowers are used as an astringent. The oil of the cocoanut is an excellent substitute for cod-liver oil. As a valuable tonic for the hair, it is largely used by the womenfolk of Bengal.

The South Sea Islanders of the Pacific Ocean, the Chinese of China and the Malays of the Malayan Peninsula were struck, from very early times, by the strange shape of the cocoanut-shell with its two eye-sockets which bears a striking similarity to the human-skull with its two sockets containing the eyes. Being unable to account for the origin of this strange and curious similarity, all of them have fabricated the following myths to explain the evolution thereof:—

Ina, the heroine of a myth current among the South Sea Islanders, used to bathe in a pool of water, and there struck up friendship with an eel. At last, the fish, mastering up courage, declared his love for Ina. This fish was no other than Tuna, the chief of all eels. He requested Ina to marry him; and the latter complied with his request. For some unknown reason, he was obliged to abandon her, but (like the white cat in the fairy tale) requested her to cut off his head and bury it in the ground. Ina, with great determination, but in great sorrow, carried out her husband's behest; *and from the buried eel's head grew up two cocoanut trees, one from each half of the brain of Tuna. As a proof of this, it would appear that, when the cocoanut is denuded of its surrounding husk, we always find on it the two eyes and the mouth of Ina's husband—the eel.**

Closely parallel to the foregoing South Sea myth is the undermentioned one from China:—

Prince Liu Yeh quarrelled with Prince Yueh, and deputed a man to assassinate the latter. The assassin carried out the order *and suspended the murdered prince's head from a tree. This head was miraculously metamorphosed into a cocoanut with two eyes on the shell. In this way, this fruit derived its name of "Yueh-wang-t'ou" or "Prince Yueh's head"*†

In a similar manner *the Malays of the Malayan Peninsula believe that the cocoanut has eyes and, therefore, will never fall on anybody's head.*‡

---

* *Vide An Introduction to Folk-Lore.* By M. R. Cox. New and Enlarged Edition. London—David Nutt, 1897, page 264.

† *Op. cit.*, pages 264-265.

‡ *Vide The Handbook of Folklore.* By C. S. Burne. New Edition. London, Sidgwick and Jackson, Ltd., 1914, page 31.

I am told that a belief, parallel to the Malay one, is also current among the Bengalis of Bengal and Northern India. They also believe that the cocoanut has eyes, can see and will not, therefore, fall upon the head of any one passing below a cocoanut-tree, or picking up the fallen fruit from near its roots.

From a study of the foregoing myths and beliefs, we find that :—

(1) The South Sea Islanders, the Chinese, the Malays and the Bengalis are careful observers of Nature.

(2) The South Sea Islanders and the Chinese noticed the similarity between the round shape of and the socket-like depressions on the shell of the cocoanut-fruit, and the almost rotund form and the eye-sockets of the human skull and have, therefore, fabricated the two preceding myths to account for the evolution of the cocoanut-fruit.

(3) Although Miss C. S. Burne has not given any legend or myth connected with the origin of the Malayan belief that the cocoanut has eyes, can see and will not, therefore, fall on the head of any one passing below the tree, I am inclined to think that there must be a hitherto uncollected myth connected with it and similar to those current among the South Sea Islanders and the Chinese. This much is certain that the Malays noticed the resemblance between the two eye-like cavities on the cocoanut-shell and the eye-sockets on the human skull and have, therefore, come to the conclusion that the cocoanut-fruits can also see.

(4) Like the Malays, the Bengalis also noticed the same similarity and have come to the same conclusion.

(5) It will not be out of place to state here that though the Bengalis believe that the cocoanut has eyes and can see, they believe that the fruit of the Palmyra palm (*Borassus flabelliformis*) is blind and will fall on the head of any one passing below the tree or picking up the fallen ripe fruit. Hence has arisen the Bengali proverbial saying ताल् काना or "*Blind as the palm-fruit*". This is applied to anybody who is careless about seeing things around him.

REVIEWS

Census of India, 1931. Vol. XXV, Mysore

BY M. VENKATESA IYENGAR, M.A.,
Census Superintendent.

(*Government Press, Bangalore.* Part I Report, Rs. 4-8-0; Part II Tables, Rs. 6-0-0; Part IV Rs. 2-8-0 and Part V—Village Population Tables, Rs. 3-8-0.)

MR. MASTI VENKATESA IYENGAR deserves our hearty congratulations on his excellent work in connection with the recent census operations in Mysore. Information bearing on all matters is up-to-date and very valuable. Attention may be drawn to the increase in population during the last decade which is the third largest since the first census in 1871 and regarded as perhaps recording the normal rate of growth. Since all communities except the Christian practise universal marriage and widow marriage is not prohibited except amongst some classes of the Hindus and the Jains, it may be predicated that, *mutatis mutandis*, the rate of growth will be the same in the present decade. Though the Hindus and the Jains are expected to observe auspicious days for marital life and even though birth-control is explained at the chief hospitals at Bangalore and Mysore, the educated are not, however, quite familiar with it: these are not likely to affect the growth of population. The census figures cannot be relied upon to deduce any inferences regarding the reproductive powers of particular races; and age *per se* is no safe guide.

Hassan and Shimoga are regarded as Malnad and Arkalgud as Maidan taluks, a new classification perhaps attempted in the light of modern conditions.

As regards the problems relating to the ethnography of the Kannada-speaking castes in Mysore and the anthropometric surveys of Dr. Guha in the course of which he has collected some data in this country at Bangalore, it is too early to offer any remarks and Mr. Venkatesa Iyengar himself has not found it possible to deal with them. The Jenu Kurubas, Betta Kurubas, Soligas and Iruligas are called primitive tribes (Part I, App. X, p. 359) and it is a point for consideration whether these compare favourably with the pre-Dravidians of Bruce Foote, Haddon and

others. More valuable than this, however, is the interesting information compiled by the Superintendent on these tribes and it is to be hoped that this important work will be undertaken and pursued under the auspices of the Mysore University.

Equally interesting and important for Kannadigas is the account of the growth of Kannada literature given in Appendix VII. Himself an author of note, Mr. Venkatesa Iyengar has, out of sheer modesty, not mentioned his own name in the list. He is a prince of short story writers in the decade and he has composed several elegant verses which are enjoyed in Kannada homes. Asvatthaman of 'Sri', a beautiful grafting of Greek on Indian legend, might well have been mentioned along with the 'English Lyrics' which deservedly gets the pride of place amongst Sri's works. It is pleasing to observe that attempt is being made successfully to bring the language of modern Kannada literature near to the spoken language, thus taking poetry out of the traditional ruts.

S. S.

Administration of Mysore under Mark Cubbon

BY K. N. VENKATASUBBASASTRI, M.A., PH.D.

(*George Allen & Unwin*, *Ltd.*, *London*, 16*s*. *net*.)

THIS was a thesis approved for the Doctorate of Philosophy in the University of London in 1930. A full bibliography, complete index and several appendices are included in this informing, useful and excellently got-up volume. For the condition of Mysore at or about the time it came under the British administration, we have, no doubt, to fall back upon contemporary records and the monumental work of Rice. Dr. Sastri's purpose in this book is to continue Wilk's *Mysore* in order to trace the growth of a model Indian State and Cubbon's contribution thereto. He is surely on safe ground in viewing matters from Cubbon's standpoint and in appraising his work by the standards of his day.

The work of Dewan Purnia as chief minister in the State during the Maharaja's minority forms a fitting background to Dr. Sastri's narrative, but it requires to be understood and appreciated in its proper perspective. The pacification of the country was secured by frequent tours and by evolving a policy

towards the Palegars. An efficient administrative system suited to the needs of the country was set up, the old corrupt administration giving place to the new. Suppression of disorders was followed by the destruction of forts and the opening of roads. The Civil Government was divided into the three departments of (1) Treasury and Finance, (2) Revenue and (3) Miscellaneous (including heads not belonging to the other two) and the Military Department comprised (*a*) Cavalry and (*b*) Infantry. The Kandachar became a department in itself with the combined functions of the Police, the Post Office and the Army. Over all these Purnia himself presided. The damage done to the country in the previous period was repaired in several ways; the finances of the State were placed on a sound basis to meet the responsibilities under the treaty; steps were taken to make payment of assessment regular and possible by the grant of Takavi advances; and extensive restoration of irrigation tanks and channels was undertaken. These and other reforms enabled the people to obtain peace and to enjoy the fruits of their labour unmolested. Purnia's military administration won the admiration of Arthur Wellesley and other European contemporaries and Marquess Wellesley commended His Highness' Government and its loyal fulfilment of the treaty obligations. The country was thus able to recover rapidly from the ravages of a century and its increasing prosperity was appreciated by the Governor-General. Changes in the judicial system were introduced in 1805 by the establishment of a Court of Adalat consisting of two Judges, two Sheristadars and a Panchayat. Vaccination was introduced in 1806.

After the Dewanship of Purnia, the Faujdars were under the Dewan who managed them with an office consisting of 18 departments, all personally subordinate to him; but there was no change in the system. The Government of Mysore participated in the operations against Amir Khan (1810), the Pindaris (1816-17), the Mahrattas (1817-18) etc., doing signal service in the British campaigns and receiving the thanks of the Marquess of Hastings. However, differences arose from a misapprehension of the financial position of the State about 1814 between Resident Cole and the Maharaja and assumed enormous proportions. Sir Thomas Munro visited Mysore in 1825 to remove, if possible by a personal visit, the causes of

irritation; and as he found that subsidy had been duly paid throughout and there was nothing seriously wrong, intervention was stopped.

Disturbances in Nagar in 1830 which were due, in a large measure, to the faulty system of renting out large tracts of the country to the highest bidder who oppressed the people in his turn, were attributed by the Supreme Government to the alleged maladministration of the Maharaja. Compared with similar disturbances in Canara, they were not, as Bowring said, "a sufficient justification" for interference. A committee consisting of Hawker, Morison, Macleod and Cubbon was appointed to investigate into the origin, progress and suppression of the disturbances. But even before the report of the committee was received, the governance of the State was resumed by the British on the general assumption that the misgovernment of the Raja had produced grave and widely-spread discontent, rapidly falling revenues and maladministration in all departments of the State. The case for either view has been discussed in detail by Hayavadana Rao in the *Mysore Gazetteer*, Vol. IV (1930), pp. 2866-2884. It will, therefore, be clear how Mysore had been wronged in this matter. V. N. Mandlik, *The Examiner*, Allen's *Indian Mail*, *The Morning Standard*, *The Daily News*, *The Morning Star*, John Morley in *the Fortnightly Review*, *The Pall Mall Gazette*, Campbell, Evans Bell, General Briggs and others supported His Highness in his strenuous fight for a just cause, constituting a memorable chapter in his life's history. A perusal of the documents referred to will prove the popularity and sagacity of the Sovereign, His Highness the late Sri Krishnaraja Wadiyar III.

The Commission introduced reforms which aimed at making everyone to look to it for orders and not to the Dewan who was made primarily responsible for financial matters. Sir Mark Cubbon, who became Commissioner in June 1834, conducted the administration on lines which won universal admiration. "The history of the State during his administration is that of a people made happy by an illustrious member of the patriarchal school of Indian administration, who conducted it in a manner honourable to the British name, on the lines of a benevolent despotism worked through the agency of selected British officers." Peace and order prevailed; peculation died out and affairs

generally were conducted with such prudence and economy that though the tax was greatly reduced and different kinds of vexatious imposts were swept away, the revenue greatly exceeded the expenditure. Abuses in the working of the land revenue were removed and payments by *Khists* introduced; batayi was largely abolished. The country was opened up for traffic by inexpensive but practicable roads and all transit duties were done away with. Abolition of the post of Resident in 1843 brought the Maharaja into closer contact with Cubbon and from 1847 they continued on friendly terms. When he left the State, he had, by his zeal and ability, introduced, as acknowledged by His Highness, great improvements without changing the indigenous system and thereby ensured the continued prosperity of the country and the happiness of its people.

Cubbon was born in September 1785, son of a Manx clergyman. He came out to India in 1800 with the Madras Infantry at the early age of sixteen and joined Wilks, his uncle, at the Mysore Residency, where he gained considerable experience of Indian customs and habits. Captain in 1816, he was appointed early enough to the Commissariat Department at Hunsur of which he later became the head. He was transferred from the line to the artillery solely on account of his parents and made Instructor. He became Surveyor-General and Commissary-General in turn. He served in the Commissariat Department in the Pindari War, 1817-18, and in Madras; he became Lieutenant-Colonel in 1818. He was the first Madras Officer, since Clive, selected for a seat on the Supreme Council. A junior commissioner with Col. Morison, after the latter's departure he became sole Commissioner. He was adept in disentangling webs of local intrigue and he abhorred and never resorted to espionage, often deploring that European officers should descend to that low level. His intense conservatism was modified by wide reading of the public journals. He generously and kind-heartedly supported subordinate officers of wisdom and practical knowledge.

Cubbon held the post of Commissioner in Mysore for twenty-seven years, governing the province patriarchally but successfully through Indian agency and exercising a profuse hospitality. He was made Lieutenant-General in 1852, C.B. in 1856 and K.C.B. in 1859. He never married or left India until he retired in 1861, after sixty years of service in India. On the way back, he died

at Suez on April 23 and his remains were taken to the Isle of Man for burial, as the greatest man produced by that island for a century.

Cubbon, says Dr. Sastri, found an effete government; an inefficient and unreliable police and army; a mutinous and ill-equipped soldiery; a non-co-operating people and little public opinion. The north-western parts were the danger zone. The unsatisfactory law courts, the disaffected Palegar, the disgruntled Lingayet, the unruly Mahomedan and the Brahmin monopolist had all to be managed in a country where confused accounts and universal corruption held sway. The work was neither impossible nor beyond Cubbon. For, as he admits, Purnaiya, with his judgment, capacity and thorough knowledge of the resources of the country, had been able to improve the finances, pay regularly the subsidy and save over two crores of rupees in a decade. It is, therefore, possible to infer that the settlement of the country except in the far west was easy of accomplishment and that, tired of the uncertainties of a century, people were anxious to settle down to peaceful avocations. They were gravely disturbed by the risings in Nagar and, with the treatment of these symptoms, there was no trouble elsewhere. When the intentions of the government became known, quiet was soon restored. When peace, law and order was secured, introduction of reforms to define the action of government and ensure its stability, efficiency and energy became easy. And it became possible to aid the people to progress morally and materially and to take their legitimate share in the general prosperity of India.

How Cubbon achieved these is explained in Chapter II, pp. 32–133. A disciplined and contented army, a well-organized police, a systematized judiciary and satisfied Palegars were some of the results. As regards inter-communal relations, while old mamools and practices were recognized and kept up, no new ones were introduced, there being no part of the State in which the question was in doubt. The departments of Public Health and Public Instruction were two new creations. Cubbon's work and ideals were characterized by simplicity, publicity, efficiency combined with vigour. Fresh standards of right and wrong, energetic work, sense of duty and responsibility, enhanced scale of pay, calculation and payment of allowances, putting down bribery,

frequent tours and inspections, and reports and returns formed his watch-words. Treasuries were established at headquarters. The responsibility of every officer was fixed and his sphere of duties marked out and officials of merit got honour and reward.

Among the many beneficent measures introduced, mention may be made of the registers, forms and rules with sanction for expenditure prescribed under finance, reduction of assessment, abolition and modifications in the farming of revenues and introduction of a cash basis for batayi, reduction in the number and rate of imposts, tackling of social problems like the prohibition of sati, reforms in jail and prison rules, undertaking of public works which included communications, roads and bridges and large projects like the Marikanave, Simsha and the Hemavati. Under agriculture may be mentioned repair of tanks and irrigation channels, horse breeding, improving the condition of live-stock, researches into Indian Botany, industries relating to coffee, sugarcane, silk, merino, cotton and indigo, sericulture. Ideas of forest conservancy had not been thought of in those days nor the influence of trees on rainfall. Under industries and commerce, which developed in the country enjoying peace and security with roads and communications, in 1855–56, 107,003 maunds of iron were produced of which 42,681 maunds of iron and 3,354 maunds of steel were exported but the export was extinct in 1863–64. The abolition of the Company's leather and timber factories at Hunsur and Seringapatam involved a loss of capital and enterprise to the State as well as the decline of a flourishing industry; while the command of the Supreme Government to admit sea-salt free of duty into Mysore seriously affected the earth-salt manufacture within it, ruining the local producers and affecting the health of the cattle. Cubbon's work as a trustee for the Maharaja and others, which is detailed in p. 125 *et seq.*, won the encomiums of all. His relation with the jaghirs appears justified by subsequent events and it contributed towards their present financial and prosperous position. A main duty cast on him, however, was the liquidation of public debts. J. P. Grant, who was directed to inquire into their nature, assessed the liabilities and they were paid off from the surplus revenues of the State. Both private and Company's debts were paid off to the tune of fifty-seven lakhs of rupees. Dr. Sastri discusses the principles of Cubbon's administration in Chapter III, p. 136.

"Throughout the existence of the British Commission" Mysore was a foreign state outside the Indian administrative system. The impulse to the British intervention had not been annexation but assimilation of standards. It was designed to benefit the Maharaja and his subjects by suspending the connection between the two, but not at all to promote the Company's interests. The Commission was a trust for and on behalf of the Maharaja who was still sovereign of the land. When the Maharaja died in 1868, the treaty lapsed but an instrument of transfer was prepared in 1881 for which a fresh treaty was substituted in 1913 by Lord Hardinge, by which Mysore became an Indian State in alliance with His Majesty. Considerable reforms have since been effected in every branch of the administration by the father and son who have so worthily occupied the Mysore gadi. Assemblies have been constituted for legislative purposes and the Mysore ruler is a most constitutional sovereign of modern days and his State is a pattern for all progressive administrations in the world, as recently observed by Lord Sankey.

Chapter IV deals with the instruments with which Cubbon's work was rendered possible. Chapter V deals with the criticisms levelled against Cubbon's régime. The Maharaja's position appeared to be that of subordinate co-operation. There was satisfactory government which the people wanted and contribution in men and money was forthcoming for the Company's military expenditure. Mysore was thus a partner in a commonwealth and an associate in a common cause, Cubbon as the Raja's representative performing both duties and protecting the interests of the country at large. The Canara rebellion of 1837 and the Sepoy Mutiny of 1857 are instances where the wonderful loyalty of the people enabled the administration to render substantial help to the Company. Hence, Rangacharlu considered that the administration was conducted upon practical lines intended to meet actual wants and in accordance with the ideas of the people. He was nevertheless of opinion that great latitude of authority was given to high officials and that there was an absence of feeling and sympathy for the ryots. Dr. Sastri's view is that concentration of authority was necessary to secure efficiency, that a paternal despotism and patriarchal government was wanted, that the danger of the Superintendent and the Amildar being disobeyed had to be safeguarded and that, besides, State documents

were full of the milk of human kindness for the ryot. There might have been steady progress of the administrative reforms in all departments without radical changes in any, as Seshadri Iyer suggested. But it must be pointed out that the abolition of the Panchayets and the decay of the industrial classes were a result of the iron régime, as Shama Rao says. There was encouragement of sericulture, the coffee industry (which mostly benefited the European planting community) and the sugar industry, but an increasing decline in iron, cotton, earth-salt, indigo, etc. and the loss was greater than the gain. It may be that Cubbon was powerless like Bowring later whose protest regarding encroachment of the financial resources met with a rebuff. Commissioners of Mysore, however, who had nominally little independent authority, were really as uncontrolled as the Czar. We may forget all these little defects in a man of Cubbon's calibre (and many have been pointed by the author, *cf.* pp. 232-33) and remember that a Deccani power became a model Indian State, the best governed Indian province of the nineteenth century.

Cubbon left Mysore full of honours as full of years and his memory is still cherished with affection by the people. As was stated by the Maharaja at the time, "The zeal and ability you have displayed in your administration of the State's affairs, the great improvements you have introduced without changing the native system of administration, the continued prosperity of the country and happiness of the people have been the theme of admiration and praise in everybody's mouth .... I will only add that you have earned for yourself a world-wide fame, and have enrolled your name with those of the Duke of Wellington and other great statesmen, who by their generous rule and wise policy have established for themselves a name and reputation in the country which can never be obliterated." An equestrian statue by Baron Marocheti erected at Bangalore stands in glorious splendour in front of the Public Offices in the Cubbon Park as a monument of affection and grateful recognition of his work by the people of Mysore.

S. S.

Preliminary Classification of Prehistoric South-Western Basketry

(*S. I. Collections, No. 3169.*)

BY GENE WELTHISH.

THE author has drawn his materials from well-documented specimens obtained from sites of undoubted importance as well as general and miscellaneous collections. The outstanding Basket Maker types associated are the close coiling with non-interlocking stitches on two-rod-and-bundle-triangular foundation and two-rod-and-reed-triangular foundation, etc. and lead to the inference that the appearance of a distinct Texas type of coiled basketry south of the Lower Rio Grande probably marks the limit of the pre-historic South-Western Area.

S. S.

Maharaja of Mysore's Pilgrimage to Kailasa and Lake Manasa

BY P. S. SRIKANTASASTRI.

(*Annas 8.*)

THE work is profusely illustrated and well got up. It is a faithful rendering of Dr. N. Rangachar's Diary of the progress of the Royal Party to Kailāsa. Attention may here be invited to an article entitled "A Royal Pilgrimage to Kailasa" in the *Q.J.M.S.* and Mr. Sadeg Z. Shah's entertaining *Journey to Tibet.*

The Age of the Human Race in the Light of Geology

(*S. I. Collections, No. 3097.*)

BY STEPHEN RICHARZ.

THE author discusses the problem of the antiquity of the world. The date of the exegetical flood mentioned in the Bible was given up long ago and the question at present is: In what geologic period do we find the first unmistakable indications of man's presence? (1) Man was witness of the glaciation in northern and central Europe. (2) Man was in Europe even before the last period of severe cold. (3) Man of the Neanderthal race, living in the first portion of the Old Stone Age, in the cultural stages of the Acheulian and Mousterian, is represented at least by eleven skeletons, of which seven are in good preservation, and by fragmental remains of nineteen individuals. Neanderthal man was

succeeded by quite a different human race which lived in the last part of the Old Stone Age and the glacial period. Fifty-two skeletons of this race are extant as also portions of other skeletons representing about thirty individuals.

At least 13,500 years have passed since Central Scania was freed from ice and the ice border halted a long time, at least 2,000 years, before it melted away. The duration of this stoppage and the time required for the retreat of ice from Northern Germany to Southern Scania has also to be considered. Dr. Geer from these calculations says that 18,000 years ago, the German Provinces of East and West Prussia, Pomerania, Mecklenburg-Strehlitz and the eastern part of Schleswig-Holstein were still covered with mighty ice-sheets. Regarded in the light of the movements of Alpine glaciers and calculated at the rate of one foot per day, it would take about 11,000 years for the ice to travel the distance of 750 miles from its origin in Scandinavia to Northern Germany. Hence, man was certainly in Europe 30,000 years ago, living in a rather warm period preceding the last glaciation, excluding the problem of repeated glaciations and minor oscillations of the ice front.

The geologist gives a longer period for the human race from the following considerations: (*a*) The rate of movement of the advancing ice was less; (*b*) the melting of the ice during its advance has been neglected; (*c*) how long was man living in a genial climate before the temperature dropped to such a level that the ice started its advance to the South has not been considered; (*d*) if the inter-glacial period preceding the last glaciation lasted much longer than the post-glacial period which had a duration of 10,000 years for Northern Germany and if man was already in Europe at the beginning of the last inter-glacial, then many thousands of years have to be added to the above figure; and (*e*) the cradle of mankind was hardly in Europe. How long did man live elsewhere before his migration to Europe? The more recent discoveries of the Java and the Peking skulls have added largely to our knowledge of the subject. Geological and palæontological evidence seems to indicate a very high age to the Sinanthropus Pekinensis and as that dates back to the lower quaternary, the figures for the absolute age of man rise considerably. Man was then undoubtedly in Europe 30,000 years ago, even if he were not elsewhere much earlier still,

The Indian Caste System

BY C. HAYAVADANA RAO.

(*Bangalore Press: Price, Annas 4.*)

THE author has reprinted, in book-form, his several essays on Indian Caste System originally contributed to the *Mysore Economic Journal.* The relationship of caste to race; the theories as to its origin, the original Indian and the recent European ones; and some of the effects of the caste as a socio-religious system are touched upon in this interesting pamphlet. In his edition of the *Mysore Gazetteer*, also, the author has considered these matters in great detail and yet, as he says, unless and until a scientific and critical study of the Sanskrit and Vernacular literature of the country is undertaken, nothing final can be said. It is not possible to assert, with any certainty, the extent to which the Aryans, the Rajas, or the Moghuls (in later times) claimed and exercised the right of promoting and degrading members of the various castes or state the areas and the communities within which there was such wide-spread miscegenation as to influence their entire future. The innate conservatism of the castes forcing them to cling to principles of endogamy and exogamy so rigidly laid down by tradition is another factor whose effect has properly to be valued. Application of generalizations, drawn from stray instances and inferences from the observances of particular castes or particular families, to other castes or different families is another danger to be guarded against. Regional considerations again play an important part in these matters and conclusions and inferences vary with altitude and climate. Nevertheless, even bearing all these in mind and interpreting the past with our present-day trends and tendencies, we can safely assert that from the dawn of history in India kings donned a mighty rôle in promoting social intercourse and in relaxing the rigidity of caste. Dissenting creeds and new religious beliefs also helped them. These are referred to and summarised in Chapter II. The break-up of Vijayanagara, like that of the Chola Kingdom before, tightened and strengthened instead of relaxing the bonds of caste; and Brahman expounders of law and usage lost the services of the court authority to which they were long accustomed to look for sanctioning a necessary change in religious or social matters.

S. S.

Two Centuries of Wadiyar Rule (1565-1761), Part I

BY N. SUBBA RAO.

THIS is a Kannada rendering of the articles on the same subject in the *Q.J.M.S.* The writer had opportunities of examining the original documents of which he has taken full advantage. This brochure deals with the polity of the Mysore Wadiyars in a clear and instructive manner.

S. S.

Sakalavaidya Samhitasararnavam by Virarajendra, Vol. I

EDITED BY D. SRINIVASACHAR AND D. L. NARASIMHACHAR.

(*Oriental Library Publications of the University of Mysore.*
Kannada Series, No. 19.
Printed at the Government Branch Press, Mysore.
Price, Re. 1-14-0.)

THE work belongs to the last quarter of the fifteenth century A.D. The author was a ruler of Kalale and his descendants filled high positions under the Mysore Kings in the succeeding centuries. The book deals with many ailments to which human flesh is heir. It deserves scrutiny by the members of the medical profession belonging to the several systems.

The C. S. S. Review for December, 1932

THIS is a Special Christmas Number published by the Christ Seva Sangham, Poona. W. A. Brown writing about 'What India owes to Christ' says that admittedly there was a certain quality in the life of the Christian Colleges in India that it was difficult to put into words but which made their influence in character-building of central importance.

Report on Archæological Research in the Foothills of the Pyrenees

BY J. T. RUSSELL.

(*Smithsonian Miscellaneous Collections, Vol. 87, No. 11, Pub. No. 3174.*)

THIS refers to the find of a Triton Shell in a Palæolithic level, indicating wide migrations or trade contacts of the Palæolithic hunters, provided the species existed in those seas during

Quaternary times and suggesting that these hunters travelled or had contacts farther afield than had been previously considered possible.

Archæological Reports of the Travancore State for 1105 and 1106 M.E.

ATTENTION may be drawn to the highly specialized variety of hand gestures (mudras) and poses of the body and limbs in the art of pantomime in Kerala. Twenty-four of the mudras in *Kathakali*, *Bharata Sastram*, etc., are given, (1) Patāka, (2) Tripatāka, (3) Karttarimukham, (4) Ardhachandram, (5) Arālam, (6) Sukatundam, (7) Musti, (8) Sikharam, (9) Kapittham, (10) Katakāmukham, (11) Suchīmukham, (12) Mudra, (13) Sarpasirassu, (14) Mrigasīrsham, (15) Añjali, (16) Pallavam, (17) Mukuram, (18) Bhramaram, (19) Hamsāsyam, (20) Hamsapaksham, (21) Vardhamānam, (22) Mukulam, (23) Ūruanābham, (24) Katakam. We look forward, with great interest, to the note on ritual and worship in Kerala temples promised by Mr. R. Vasudeva Poduval, the Superintendent.

The Śuchindram temple, the Parthenon of the State, and the greatest ancient monument there, has sculptural representations drawn from Hindu myth and legend, suggesting deep spirituality and the abstraction of a super-terrestrial sphere.

S. S.

A. Studies in Cola History and Administration

BY K. A. NILAKANTA SASTRI, M.A.

(*University of Madras, Historical Series, No. 7, 1932.*)

B. Mauryan Polity

BY V. R. RAMACHANDRA DIKSHITAR, M.A.

(*University of Madras, Historical Series, No. 8, 1932.*)

A

THE pioneer work of Venkayya and others was carried further by Dr. S. K. Aiyangar and now Mr. Nilakantasastri has published the work before us. As he says, nowhere in India do we get a sober and realistic picture of contemporary life as in Puṟanāṉūṟu, while the inferences it affords for reconstructing the history of South India are substantial. Mr. Sastri, in considering in

detail the date for Karikāla, is of the opinion that several events described in the eleventh century inscriptions must have happened at least five centuries previously and prefers the Puṟanāṉūṟu version to the late legends of the Eastern Chalukya and Telugu Cōḍa grants. Venkayya and P. T. Srinivasa Iyengar naturally therefore come in for a great deal of criticism in their attempts to fix the date of Karikāla basing their inferences on antiquated views and wrong premises. The author further discredits the efforts made to discover common ground between the early Tamil literature of the Sangham period and the late Telugu-Cōḍa inscriptions as the attempt to resuscitate legends so decisively rejected by the older epigraphists like Fleet and Hultzsch is no forward step in the reconstruction of early South Indian History. We should take a warning inasmuch as in Indian conditions history has too often a tendency to degenerate quickly into mythology and as historians may be led to take legend for history because of its connection with a name of undoubted historic authenticity.

Particular attention may be drawn to the author's account of moral life and administration in Cōḷa times which gives adequate reasons for the vitality of village institutions in India, and he furnishes once more a general survey of Cōḷa administration from Uttaramērūr of Pārantaka. We welcome this addition to the existing literature on Cōḷa history.

B

No. 8 in the Series is the *Mauryan Polity* by Mr. V. R. Ramachandra Dikshitar, M.A. Purāṇas, contemporary literature, Aśokan inscriptions and gleanings from classical writers have furnished the sources of information for five lectures delivered at the University in 1929-30, which have now been elaborated and published in book-form. The author believes the extant *Artha-śāstra* to be the accredited work of the Chancellor of Chandragupta Maurya and thinks that it is largely followed in the inscriptions of Aśoka. Chapters on the central and provincial administrations and on local governments form instructive reading. From a critical study of the relevant inscriptions, Dikshitar believes that neither was Aśoka a Buddhist nor Chandragupta a Jain. Who then is that Chandragupta referred to in the Sravaṇabeḷagoḷa inscriptions? Can we say that

Chandragupta and Bhadrabahu Srutakevali of these records are different individuals? A theory is postulated to show that the edicts of Aśoka are not essentially religious in tone and character, as they contain data affording a reconstruction of the political history of this great monarch and his predecessors. From this viewpoint and with fresh interpretations and suggestions for different terms and passages of the edicts, Dikshitar endeavours to describe the character of the government of the time, whose constitution was a benevolent form of monarchy with democratic institutions, almost modern in character. Incidentally, he regards Bhāsa to have been prior to Kauṭalya, in fixing the date of whose work astronomical evidence has also been canvassed (Book II, Chap. XX of the *Arthaśāstra*). "In the happiness of the subjects lies the happiness of the king: it is no happiness or welfare to the king which is not the happiness or welfare of the people at large." The character of the Mauryan Empire approximated to the triple ends of a State advocated by von Holtzendorff: der nationale Machtzweck, der individuelle Rechtszweck and der gesellschaftliche Culturzweck.

S. S.

Pralaya Tandava

BY G. VASUDEVA RAO.

(*Printers. Modi Power Printing Works.*)

THIS is a collection of three poems published with an introductory note by Prof. B. M. Srikantia. The descriptive sketches are good, the metre is entertaining and the subject-matter is furnished by the forms of Isvara himself.

---

1. The Death of Socrates

BY S. G. SASTRI.

2. Buddhist Pilgrims from China

BY G. P. RAJARATNAM.

(*Publications of the Karnataka Sangha, Central College, Bangalore.*)

THE authors of these interesting works are well known to the Kannada-reading public. Mr. S. G. Sastri has translated the 'Death of Socrates' by Lawrence Houseman and incidentally served to remind us that Socrates was the father of freedom of thought,

Freedom is a noble thing and to it "stone walls do not a prison make nor iron bars a cage". As Sir Walter Scott has delineated in the character of the splendid gipsy, even where a man is arrested and put in prison, his 'boasted' freedom lies in his thoughts. Advantage has also been taken in this work of utilizing the great knowledge of Mr. D. V. Gundappa and of securing his services for an excellent Kannada account of the life of Socrates and the condition of Greece during the period.

Mr. G. P. Rajaratnam's book is equally meritorious and historically of great value to Kannada readers. Works on the travels of Fa Hien, Sangyun, Hientsiang and It-Sing are found in English but not so far in our vernacular. A concise account of Buddhism is given as an appendix.

Both these will be valuable acquisitions to the vernacular literature of the country.

Upadesa Sahasri of Sri Sankara

BY Y. SUBBA RAO.

(*Adhyatma Granthavali Series. Printed at the Adhyatma Prakasa Mudranalaya, Chamarajapet, Bangalore City and Published by G. D. Rachappa.*)

MR. Y. SUBBA RAO, in his prefatory note, considers that the poetical portion of the work was that of Śankara as his disciple Sureśvarācārya himself so asserts. As regards the prose portion, Vedanta Desika no doubt ascribes it to Śankara but that cannot be taken as sufficient testimony as he lived several years after Śankara.

Another circumstance that gives colour to this is that the exposition of this work is quite in keeping with the views of Śankara as expressed in his other writings. The author has established this recension by a critical examination of the two editions of the work already published by the Nirnaya Sagara Press, Bombay, and the Oriental Library, Mysore. He has copiously quoted from Mr. K. A. Krishnaswami Iyer's "Vedanta or the Science of Reality". He has throughout the work tried to assert that there is no Mūlāvidya, a matter on which, however, philosophers widely differ. The book comprises three prakaraṇas, (1) Śiṣya-pratibodhana Vidhi, (2) Kūtasthādvayātma Bodha, and (3) Asaṅgatmaparisaṅkhyana. Summaries of the prakaraṇas and appendices giving

bibliography and word index enhance the usefulness of this valuable work. It is a welcome addition to Kannada literature.

S. S.

String Figures from Gujarat and Kathiawar

BY JAMES HORNELL, F.L.S., F.R.A.S.

(*Mem. Asiatic Society, Bengal, XI, No. 4, pp. 147-164. Rs. 1–2–0.*)

THIS is the first successful attempt to collect string names of "cat's cradles" from Indian sources. Tabulation of the objects represented in this game shows that none is of any complete or flowering plant. Natural features of the landscape and country-side and celestial bodies and mythological subjects are not at all represented and features of zoological interest are rare. The geographical distribution of these games is not confined to India and most of these are also common to Africa.

Annual Report of the Archæological Department of H. E. H. the Nizam's Dominions, 1927-28 A.C.

(*Calcutta, Baptist Mission Press.*)

THE inscription from Jainad (*cf.* Report for 1925–26 A.C.) was deciphered and found to relate to the foundation of a temple of the Sun called Nimvāditya, by Padmāvati, the queen of Arjuna, who was born in the Dahima family and was the subordinate and favourite of the Paramāra King Udayāditya.

A number of interesting plates *re.* the frescoe paintings of Ellora are included in the Report under review with an account of them in the Appendix by G. Yazdani. Our attention is further drawn to the fact that besides at Ellora and Ajanta, frescoes are found at Pillalmari, 3 miles N.-E. of Surayyapet of the Nalgonda District, and at Anagondi (Hampe Ruins). The fresco at Anagondi represents nine female acrobats who have arranged themselves into the form of an elephant and the subject is painted on the ceiling of a ruined temple built outside the present village near the ferry. From the undated inscription there, the painting probably belongs to the fifteenth century. Fresco work has recently been discovered elsewhere and we trust it will not be long before a connected and descriptive account, in relation to chronology and development, is published for the benefit of the public.

S. S.

Bibliography of Indo-Moslem History excluding Provincial Monarchies

BY MAULVI ZAFAR HASAN, B.A.

(*Memoirs of the Archæological Survey of India, No. 45. Price Rs. 1-10-0.*)

A PERUSAL of the list shows few indigenous writings prior to the advent of the Mughals into India, partly due to the fact that they have disappeared and were but few. Babar, Humayun, Akbar and Jehangir had memoirs of their work written either by themselves or others. They later gave place to annals of their reigns and chronicles either under official auspices or private authors and historians. These would serve as an invaluable storehouse of information to research scholars, if adequately published.

Annual Bibliography of Indian Archæology for 1930

(*Kern Institute, Leyden.*)

AMONGST other matters dealt with in this important work of reference, attention may be drawn to the excavations into the site of Nagarjunikoṇḍa, Mohenjo-daro and Harappa, in India and a pre-Angkor monument at Angkor in Cambodia as well as the study of Buddhist archæology frescoes of Sittanavāsal.

South Indian Epigraphy—Annual Report for 1930

(*Printed by the Superintendent, Government Press, Madras. Rs. 4-14-0.*)

MR. K. V. SUBRAHMANYA IYER has been able to verify and correct the view of Krishna Sastri that the introduction Pūmalar-tiruvum belonged to Māṟavarman Sundara-Pāṇḍya I, from the torn inscriptions of a Māṟavarman Sundara Pāṇḍya collected during the year. He refers to No. 291 from Aḷagarmalai which states that at the request of his māmadi (uncle) Hoysaḷa Vīra-Sōmēśvara, the Pāṇḍya King Māṟavarman Sundara-Pāṇḍya ordered the assignment of the village of Tirukkōṭṭiyūr in Kēraḷa-śinga-vaḷanādu to the temple of Tirumāliruñjōlai niṉṟaruḷiya-Paramesvāmin, for conducting the Vīra-Sōmēśvaraṉ-Śandi instituted in it by the Hoysaḷa King. This order having been issued in the eighth year and 988th day (*i.e.*, the eleventh year) of

the Pāṇḍya king's reign would be about A.D. 1249 and not A.D. 1228, and the absence of reference in these inscriptions to the conquest of the Chōḷa country are relied on.

The first lithic record giving the specific information about the original place of residence of the Nayaks of Madura is noticed. They came from Kāñchī (*cf.* No. 255, dated S. 1488) and this is confirmed from other sources (*Ep. Ind.*, Vol. IX, p. 330).

Baroda State Museum and Picture Galleries

A DESCRIPTIVE guide to the Baroda museum and picture galleries gives very interesting information, and several pamphlets relating to early Indian coins, Muhammadan coins, coins of the Gaekwads of Baroda, and Moghul coins, have been published. Of the early Indian coins, mention may be made of the following: Eukratides, Heliokles and Atellodotus amongst the Bactrians and Indo-Greeks, Arsaces VI and Arsaces XII of the Indo-Parthian dynasties, Kadphises II and Huvishka amongst the Kushans, Chandragupta II and Kumaragupta I of the Guptas, Nahapana, Rudrasena, son of Rudrasimha, Simhasena and Valabhi amongst the western Satraps and punch-marked coins. Amongst the Moghul coins, it is interesting to observe that there are a few gold ones minted at Agra and containing the figures of Aries, Taurus, Gemini, Leo, Sagittarius and Pisces. Tavernier tells us that he saw the zodiac represented in the coins of Jehangir issued on a particular occasion and gives the diagrams. They are also referred to amongst the transactions of the Royal Asiatic Society and it is to be hoped that it will be possible to secure a representative of each sign of the zodiac for preservation in the Numismatics Section of the Baroda Museum.

S. S.

Jatakaparijata

TRANSLATED AND ANNOTATED

BY V. SUBRAHMANYA SASTRI, B.A.

(*Printed at M.B.D. Electric Printing Works, Bangalore City. Price Rs. 7.*)

MR. V. SUBRAHMANYA SASTRI is a well-known translator of such standard works on Astrology as Bṛhat Jātaka and Śrīpati-paddhati. The authorship of the present book is ascribed to

Vaidyanātha Dīkṣita whom Keśava Daivajña, author of Muhūrta-Tattva, acknowledges as his Guru. The book is said to contain all that is valuable in Garga Samhita, Parāśara Samhita, Sārāvaḷī and the like.

Mr. Sastri has given an English translation with explanatory notes for each verse in this voluminous work of nine adhyāyas. This is a second edition and it is a great improvement on the first. The descriptive contents answer the double purpose of a table of contents and a subject index. A chart of valuable information arranged within a circle round the figure of Kāla-puruṣa is an interesting feature.

No astrological library and no student of that science can be without this book.

S. S.

Geography of Early Buddhism

BY BIMALA CHURN LAW, M.A., B.L., PH.D.

(*Kegan Paul, Trench, Trubner & Co., Ltd., London.*)

DR. BIMALA CHURN LAW, to whom the public is obliged for many valuable publications on Buddhistic matters, has assembled together, in this handy and well-got-up book, all available geographical and topographical information under the well-known heads of the five Indies—Majjhimadesa, Uttarāpatha, Aparāntaka, Dakkhiṇāpatha and Prācya. Under each division, the author gives its boundaries and treats of the sub-divisions, with their towns and villages; rivers and lakes and hills and caves. He also furnishes, in another chapter, similar information regarding Ceylon, Burma and other extra-India countries. The appendix on Cetiya is an instructive feature.

This treatise is bound to serve a most useful purpose, which is enhanced by a comprehensive index and detailed references to authorities, both in the body of the book and as foot-notes.

N. I.

Dutavakyam.

TRANSLATED BY H. L. HARIAPPA, M.A.

(*Published by the Intermediate College Union, Bangalore.*)

MR. HARIAPPA has, in this work, closely followed Paṇḍit T. Gaṇapati Śāstri's Trivandrum edition of the play. As an accomplished playwright, Bhāsa has drawn much from his

imagination, though he has presumably based it on the episode of that name in the Mahābhārata which chronicles Śrī Kṛṣṇa's embassy to Dhṛtarāṣtra's court on behalf of the Pāṇḍavas. As regards the date of Bhāsa, a much-discussed problem, there is no reference in this book since the translator has referred to it elsewhere (*cf. Q.J.M.S.*, his article on "Pratijña Yaugandharāyaṇa). Mr. V. R. Dikshitar seems to consider that Bhāsa was earlier than Kauṭalya as the playwright is referred to by that statesman.

The language is unexceptionable and the letterpress and get up of the book are attractive.

S. S.

Astavakra Gita

(*Translated into English by Swami Nityasvarupananda, Ramakrishna Mission, Mysore.*)

THIS is a dialogue between Janaka Mahārāja and Aṣṭāvakra Maharṣi and embodies the latter's teachings whereby the king attained Mukti while discharging his onerous duties. Janaka was a Jīvanmukta aptly answering the description given in this Gīta, *viz.*,

अतद्वादीव कुरुते न भवेदपि बालिशः ।
जीवन्मुक्तः सुखी श्रीमान् संसरन्नपि शोभते ॥

This excellent work has been dedicated to the Rājarṣi of India (His Highness the Maharaja of Mysore) whose detachment may be referred to in the words of Aṣṭāvakra himself:

भिक्षुर्वा भूपतिर्वापि निष्कामः स शोभते ।
भावेषु गळिता यस्य शोभनाशोभनामतिः ॥

N. I.

A True Interpretation of Vedic Sacrifice

BY SRIMUSHNA NARASIMHACHARYA, B.A.

(*Printed at the Kandan Press, Broadway, Madras. Price Re. 1-0-0.*)

THE author claims to have found the golden key to a true interpretation of the Vedas, so far wrongly understood and incorrectly expounded, in the significance of sacrifices which, in his view, are only anatomical analyses and physiological functions and which all Vedic scholars from Sāyana to Macdonnell and Keith have failed to discern. In support of this, he gives extracts

from the descriptions of the various sacrifices in the Vedas. An examination of the originals referred to by him shows that analogies have been confounded with facts and that the excerpts themselves have been so extracted by him as to give a meaning not warranted by the context. It may be that the Vedic Ṛṣis had a peculiar fascination for comparing the sacrificial rituals with natural phenomena on the one hand and physiological functions on the other, but that is no justification for characterizing the Vedas as either physical science or biology. This attempt of the author reminds us of Vasant G. Rele's exposition of the Bhagavad Gīta and his theory that Vedic gods are figures of biology, a suggestion which is as ingenious as it is fanciful. We cannot get away from the facts that the Saṁhitas treat of hymns, the Brāhmanas of rituals and the Upaniṣads of philosophy. Nor can it be denied that Vedic Ṛṣis were at first naturalists and became gradually pantheists, polytheists and monotheists. It is surprising that terms occurring in 'Soma sacrifice' have been identified by the author with parts of the human body, *e.g.*, "Aindra-Vayugraha" is alimentary canal; "Samya" are ribs; "Upabhrit" is brain; "Agrayana" is aorta; "Maitravaruna graha" is spinal column and so on.

N. I.

Karnataka Kavirajamargam

EDITED BY A. VENKATA RAO, B.A., L.T.

AND

PANDIT H. SESHA AIYANGAR.

(*University Oriental Research Institute, Madras, 1930.*

Price Rs. 1-8-0.)

THIS is the oldest known Kannada work, which the late Mr. K. B. Pathak edited in 1898 for the Bibliotheca Carnatica Series, published under the direction of Mr. Lewis Rice. Thirty-five years after, *i.e.* in 1933, it still retains that unique distinction and a second edition of the classic, under the auspices of the Madras University, is eagerly to be welcomed by all students of Old Kannada Literature.

In the present edition, the transliterated text in Roman characters is omitted and the room thus found is well utilized for appendices comparing the names of figures of speech in Nripatunga,

Daṇḍi and Bhāmaha, and supplying the Sanskrit originals from Bhāmaha and Daṇḍi which have been translated in *Kavirajamarga.* Another appendix collates passages quoted or adapted in Nagavarma's *Chandombudhi*, Kesiraja's *Sabdamani Darpana*, Bhattakalanka's *Sabdanusasana*, and Nagavarma's *Kavyavalokana.* Others deal with passages proving the author a Jain, and a few *Bandhas* illustrating the text. An alphabetical index of stanzas and a running analysis of the contents and suitable headings are also provided, for which the critical reader is duly thankful. The corrigenda cover eight pages and the different readings are given at the end in two lists and not at the foot of each page of the text. There is, however, no reference in the text to suggest that there are these readings to consider.

It is not clear from the remarks on page xxiv of the preface regarding the MSS. whether the editors had before them any additional MSS. besides those on which Mr. Pathak's edition was based. The present editors have evidently followed one of the MSS. instead of making up the text from the best readings available.

In the very first stanza, the reading is thus left unsatisfactory, the sense of the sentence being quite incomplete:

ಶ್ರೀ ತಳ್ತುರದೊಳ್ ಕೌಸ್ತುಭ ।
ಜಾತದ್ಯುತಿ ಬಳಸಿ ಕಾಂಡಪಟದಂತಿರೆ ಸಂ ॥
ಪ್ರೀತಿಯಿಂನಾವಗಮುಗಲಳ್ ।
ನೀತಿ ನಿರಂತರನುದಾರನಾ ನೃಪತುಂಗಂ ॥

Surely, Mr. Pathak's reading of the third line, based on another MS. should have been adopted—

. . . . ಆವನನಗಲಳ್.

This is also observable in the following :—

(i) P. 5, st. 21—
ಕಾವ್ಯಸ್ವೀಕರಣೋದ್ಯುಕ್ತನಕ್ಕೆ should, we think, read ಕಾವ್ಯಶ್ರೀ . . . .

(ii) P. 8, st. 39—
For ಕಿಱುವಕ್ಕಳ್ ಮಾಮುಗರುಂ, read ಕಿಱುವಕ್ಕಳುಮಾ . . . .

(iii) P. 15, st. 72—
ಕೇಡಡಸಿದಂದು ಬಗೆಯುಂ
ಮಾಡದು.

This should be ಕೇಡಡಸಿದಂದು ಬಗೆಯುಂ ಕೂಡದು, as is clear from the sense and from the reading in st. 74.

(iv) P. 19, st. 91—

ತತ್ಸ್ರೀವನೆಯಿಂ should, we believe, be ತತ್ಸ್ರೀವನೆಯುಂ, which preserves the dosham exemplified, the wrong collocation of words and phrases.

(v) P. 23, st. 114, lines 3-4—

ವಚನಮೇಕ ಬಹು ಕ್ರಮದಿಂದೆರಱಿತ್ತಱ ।
ಕ್ಕಾರಯೆ ಪೇೞ್ವಿಂ . . . . ॥

Here ತೆಱಕ್ಕೆ is clearly an error for ತೆಱತ್ತು. Read ಎರಱಿತ್ತಱ । ತ್ತಾರಯೆ . . . .

(vi) P. 26, st. 128, line 3—

ಆದಿಪಿರ್ಬಾ (ರದೆ) ।
ಪೋದೆ (ನಾಯೆ)ಡೆಯೊಳ(ಂ) ॥

Here is an attempt at emendation which sacrifices the metre and misses the point of the illustration.

Mr. Pathak has—

ಅ . ಪಿರ್ ಬಾ ।
ರದೆ ಪೋದೆಡೆಯೊಳೇ ॥

which seems to be nearer the text. This is an interesting stanza and we shall give the readings of the two editions and our own suggestion.

Mr. Pathak—

ಸಾದುಗೆತ್ತು ಬಗೆಯೂದವನಾನೋ[1]ಡಲ[2]ಟ್ಟದೇ
ನಾದ ಮಾಸು ಮಱಿಃಮಾನಸನಾಗದೆ ಮಾಳದೊಳ್
ಮೋದದಾನುವ ಸೀರೆಗಮೆನ್ನ ನ . ಪಿರ್ ಬಾ
ರದೆ ಪೋದೆಡೆಯೊಳೇ ತಡೆದಾನವನೆಂದಪೆಂ.

Messrs. Venkata Rao & Sesha Aiyangar—

ಸಾದುಗೆತ್ತು ಬಗೆಯೂದವನಾನೊಡನಟ್ಟಿಡೆ
ನಾದಮಾನುಮಱಿಃಮಾನಸನಾಗದೆ ಮಾಳದೊಳ್
ಮೋದದಿಂ ನುಡುವ ಸೀರೆಗ ಮನ್ನ ನದಿಪಿರ್ ಬಾ(ರದೆ।)
ಪೋದೆ (ನಾಯೆ) ಡೆಯೊಳ (ಂ) ತಡೆದಾನವನಂದಮುಂ.

The true reading probably is—

ಸಾದುಗೆತ್ತು ಬಗೆಯೂದವನಾನೊಡನಟ್ಟಿದೇ
ನಾದಮಾನುಮಱಿಃಮಾನಸನಾಗದೆ ಮಾಳದೊಳ್
ಮೋದದಾನುಡುವ ಸೀರೆಗಮೆನ್ನ ನದಿಪಿರ್ ಬಾ
ರಾದೆ ಪೋದೆಡೆಯೊಳೇ ತಡೆದಾನವನೆಂದಪೆಂ.

It is apparently thought that no quotations from previous literature are to be found in this work (Preface, p. 22), the quotations under prasa, etc., being interpolations (foot note, p. 22).

---

[1] A. ನೊಡ. [2] A. & C. ನಟ್ಟಿಡೆ.

But it has to be noticed that one merit in Kannada Lakshanagranthas is a careful and meticulous use of quotations from older writers by way of illustrations to rules and "Nripatunga", whoever he is, is no exception. In the stanza under reference, the writer is giving an instance of one of two errors mentioned in st. 127; that of using a Guru where a Laghu ought to be, and *vice versa*. In st. 128 he gives examples of ಗೌರವ ದೋಷ, making a syllable long where it should be short. These are: ಬಗೆಯಾದೆ for ಬಗೆಯದೆ, ಅವನಾನ್ for ಅವನನ್, ಅಟ್ಟಿದೇನ್ for ಅಟ್ಟಿದೆನ್, ಬಾರಾದೆ (the true reading, which satisfies the metre) for ಬಾರದೆ (which is the corrupt reading, apparently corrected by a copyist), ತಡೆದಾನ್ for ತಡೆದನ್. These, especially the negative forms of the verb, are taken even by the author of *Kavirajamarga* as errors, and as objectionable, when really the negative forms were the older forms found in inscriptions and nearer the Tamil forms which still persist to our own days. The older form in the accusative is noted by Kesiraja: Sutra 118, example: ತನತ್ತುಬಿಲ್ಲಾನದನನ್ತೆ ಕೀಸುವಂ. (Kittel, p. 143. Parishad, p. 103. Nripatunga himself in II. 15, 16, 17, 362. See also II. 104, p. 54.) That of the first person singular verb occurs in *Kabbigarakava* of Andayya—

ತನಿವಣ್ಣಂ ಲಂಚಂ ವಿೞೆವೆಂ ಪುರುಳಿ .... ಮೆಲ್ಕೊಗ್ಗೆಯಂ ಮಾಣದೆಂದುಂ। ನಿನಗೀವೇನಂಜೆ

(st. 318)—corrected in a MS. into ಈವೆಂಪಂಸೆ—but recorded by Bhattakalanka under Sutra 442. ಏನೋಽಧೀರ್ಘಮಪಿ ಕೇಚಿದಿಚ್ಛಂತಿ : ತನಿವಣ್ಣಂ .... ನಿನಗೀವೇನಂಜೆ .... The negative form of the verb with the long ಆ however, seems to have become obsolete early. A curious trace of this is preserved in Kesiraja: (one wishes the full stanza had been kept intact) Sutra 61 Kittel (p. 70; Parishad, pp. 48, 49). ಬಗೆವೊಡ ಮಿಂಸಿಸಿಸಿಸಿರ ಅದೆ. ಇರ ಅದೆ, ಇರಾದೆ, ಇರದೆ. It is not obviously possible to go further into this question in the course of a review.

(vii) P. 30, st. 145, ಪ್ರತಿಜ್ಞೆಯನೆತಿದುರ್ should perhaps be ತೀೞ್ದುರ್.

(viii) P. 36, st. 19, line 4, ಒಸಱಿಸುವುದು should be ಒಸರಿಸುವುದು. Similarly, p. 42, st. 48, line 3, ಒಂದೊದರೊಳ್ should be ಒದೊಂದಱೊಳ್ and p. 60, st. 145. ನೀೞ್ದ should be ನೀಳ್ದ. These have not been corrected in the corrigenda and we regret to say that we have noticed similar slips regarding ಱ & ೞ in the editions of Sāntipurāna and Rasa Ratnākara.

(ix) P. 38, st. 26, line 3. ಪುಲಿ should be ಬಲಿ.

(x) P. 42, st. 46, line 2, for ತಱಿಸಲಾರ್ಗಂ read ತಱಿಸಲ್ಬಲಾರ್ಗಂ.

(xi) P. 44, st. 55, line 4, ತದ್ಭವದೊಳ್, we suspect the correct reading is ತದ್ದ್ವಯದೊಳ್. *Cp.* Stanza 51 above and 60 below. This is a phrase which the editors have also pressed into service for their theory about the author and nature of *Kavirajamarga*, p. viii.

(xii) P. 52, st. 99, line 4, ಪ್ರಶಾಂತವಿಂ should clearly be ಪ್ರಶಾಂತದಾ.

(xiii) P. 53, st. 104, line 2, ಅನಂತಸುಖ is surely ಅನಂಗಸುಖ. See st. 106, line 2.

(xiv) P. 62, st. 155, line 4, should not ಆಯ್ದ್ವವರಿಂ be ಆಯ್ದ್ವವಜ್ರಂ ?

(xv) Do. line 4, ಶ್ರೀ ವಿಜಯಪ್ರಭೂತಮುದಮಂ. This is an important passage on which the authorship of the work has been discussed, but the editors quote this in their preface as ಶ್ರೀ ವಿಜಯಪ್ರಭೂತಮನಿದಂ (p. ix). Again, their reading of ಕ[ವೀಶ್ವರಂ] calls for explanation, as Mr. Pathak reads ಕವೀಶ್ವರಂ without any readings from MSS.

(xvi) P. 89, st. 133, line 2, ನುಡಿವುತ್ತಿರಿಂ should be ನುಡಿಯುತ್ತಿರಿಂ.

(xvii) P. 90, st. 134, line 1, ಕೆಳದಿಯುಮಭಿಮತ . . . . should be ಕೆಳದಿಯನಭಿಮತ . . . .

(xviii) Pp. 109-110, stanzas 232-236. We agree with the foot note that these are either displaced from Chapter II or interpolated. They should be omitted from the present place. The remark in prose "ಈನಾಲ್ಕುಂ ಬೇಱೆ ಅನ್ಯಮಾರ್ಗಲಕ್ಷಣಂ" seems to imply that these have been interpolated from another work on rhetoric or prosody. No such prose sentence occurs in the body of the work elsewhere.

Into the vexed question of the authorship of *Kavirajamargam* we do not propose to go at any length, but refer the interested reader to the arguments and counter-arguments, involved interpretations and mistaken identities, clever inferences and tangle of surmises contained in (1) the Introduction to "*Kavirajamarga*" by Mr. Pathak (1898), (2) two articles on Amoghavarsha I as a patron of literature (p. 197) and Kavisvara's *Kavirajamarga* (p. 258) in the *Indian Antiquary*, Vol. XXXIII, 1904, (3) the discussion under *Kavirajamarga* by the profound veteran scholar Rao Bahadur Praktanavimarsa Vichakshana R. Narasimhachar in his *Kavicharite*, Vol. I (1907, see p. 19, Revised Edition, 1924), (4) the article ಕವಿರಾಜಮಾರ್ಗಗ್ರಂಥದ ಕರ್ತೃವು ಯಾರು ? by Sriman Narayana Srinivasa Rajapurohit in *Karnataka Sahitya Parishat Patrike* Vol. VI, (1921-22) pp. 96-113, and (5) ಪತ್ರವ್ಯವಹಾರ pp. 63-68 and

266-294, the last by Professor T. S. Venkannaiya in which the whole question is thrashed out carefully with all the materials available and the conclusion is arrived at that Sri Vijaya is the author. Briefly stated, the results are that Messrs. Rice, Pathak and Rajapurohit are for Nripatunga, Dr. Fleet for Kavisvara, and Professors T. S. Venkannaiya and A. R. Krishna Sastry for Sri Vijaya, a court-poet of Nripatunga.

The present editors have a thesis of their own, compounded of all these views. It is that Sri Vijaya wrote a *Kavimargam* (according to Durgasimha), and that his disciple Kavisvara adapted the work, added some stanzas and illustrations and called it *Kavirajamargam* and ascribed it to his royal patron Nripatunga. We have carefully scrutinised every argument advanced in the preface and must frankly confess that they are not convincing. No fresh or reliable evidence of any kind is adduced, but assumptions are freely made in support of an arbitrary conclusion reached by them.

For there is no evidence for the assumption that Sri Vijaya was the Guru of Kavisvara (ix, xi) or that Ponna refers to Kavisvara in his gibe at poetasters who make a re-hash of other's works—" ಎಸೆಯುದೆ ಪೂೞ್ದುಕೆಟ್ಟ ಪೞಗಬ್ಬಮನಾವಗಮೆಮ್ಮದೆಂದು ಬಾಜಿಸಿ ಪೆೞ್ಗಿತ್ತು . . . ."? (xviii). And if Sri Vijaya's work was not current and was buried and lost, how did Durgasimha and Kesiraja know the work? If it was current and well known, how dare Kavisvara offer this stale dish to his imperial patron as his work and even try to pass it off as the emperor's own production? And was Sri Vijaya a contemporary of Nripatunga? (vii) and did he write a panegyric on Nripatunga? (vii). Do the phrases ಪರಮ ಕವೀಶ್ವರರ್, ಅಕೃತಕಾಚಾರ್ಯವರರ್, ಪರಮಕವಿವೃಷಭರ್ಕಳ್, in their context refer to poets in general or to Sri Vijaya only? (viii). How can ತನ್ in ತದ್ಭವದೊಳ್ refer to " ಆ ಕವಿಮಾರ್ಗ "? (viii). Are we sure of the reading? Why is the last line of the last stanza of the second pariccheda misquoted as " ಶ್ರೀ ವಿಜಯಪ್ರಭೂತ ಮನಿದಂ ? (ಮುದಮಂ) ತನಗಾಗಿಸಿದೂಂ ಕವೀಶ್ವರಂ "? (ix). Kesiraja gives the names of a number of celebrated poets as sources of his ಲಕ್ಷ್ಯ's and adds there are other famous poets he has quoted. One such is Ranna, another Nagavarma and yet another may be Nripatunga. He is not mentioning Lakshanikas at all but poets and Sri Vijaya may have been mentioned here for his *Chandraprabhapurana*. The argument from silence (vi) is not a convincing one. Durgasimha's phrase ಶ್ರೀ ವಿಜಯರ ಕವಿಮಾರ್ಗಂ *may*

refer to his poetic manner and style, and not to any work on ಮಾರ್ಗ. Seeing that we have not got this "ಕವಿಮಾರ್ಗ" the exact process of adaptation detailed on p. xi would be a very fascinating study indeed. On pp. xiv-xv, we are treated to speculations as to Nripatunga's mastery of the Kannada language, his disquisitions on the Alankaras to court pandits and the possibility of a Sanskrit work by him called "Nripatungadevamarga" "ಇರಬಹುದು . . . . ಇರಬಹುದು . . . . ಇರಬಹುದು". "ಆದರೆ ಈ ಊಹೆಗೆ ಇನ್ನೂ ಅಷ್ಟು ಪ್ರಬಲ ಕಾರಣಗಳು ದೊರೆತಿಲ್ಲ" (xv).

In the absence of real evidence or even of definite clues, we are not inclined to speculate in the matter of authorship but after reading all the literature on the subject we cannot help feeling that "Kavisvara" is a mere phantom and Durgasimha's 'ಕವಿ ಮಾರ್ಗಂ' a delusive phrase. Sri Vijaya seems to be the only true begetter, if even he does not someday dissolve into a title of Nripatunga, the Parama Sarasvati Tirthavatara and author of *Prasnotharamalika*. *Kavirajamarga* is not a wonderful masterpiece in either matter or style, and there have been royal authors enow in the world's history and Indian annals before. Tradition and Bhattakalanka may yet stand justified when better MSS. without gaps at a decisive place (III. 217-230) are forthcoming.

S.

Zoological Survey of India. Bulletin No. I

(*Price Rs. 1-12-0. Director, Zoological Survey of India, Calcutta.*)

WE congratulate Messrs. B. S. Guha and P. C. Basu on the excellent anthropological information which they have furnished in a report on the human relics recovered by the Naga Hills (Burma) Expedition for the abolition of human sacrifice during 1926-27. A useful map showing the region from where the skulls were obtained forms a frontispiece for the bulletin. The villages in the area where the human sacrifice is practised number over seventy and are under the influence of two Kachin families. It may be unreasonable to assume that the skeletal relics of the victims of human sacrifice belong, in the main, to the head-hunting Naga tribes and it may possibly be that some captives outside that are included in these specimens. Applying Sir Arthur Keith's method, the authors say that in the forward development of the cheeks and the amount of protoplasm, the differences between the

two groups dealt with by them are not striking, both displaying Mongolian characteristics. But in the development of the nose and the forehead, the differences are fundamental. In comparing the results with other Naga tribes, certain affinities with other races appear to disclose, as for instance, the Melanesian skulls of New Caledonia, and the extinct Tasmanians in Oceania noted for their spirally curved hair. In summing up the discussion, it is stated that the Tasmanian skulls agree very closely with skulls of Group II in the conformation of the lower part of the forehead and nasal root, the similarity being greater than that shown by the Melanesian skulls with Group II. Hence, the Group II of the Naga crania agrees with both the Melanesian and Tasmanian skulls in the formation of the lower forehead and nasal root, showing undoubted Australoid characteristics in these respects, while on the other hand exhibiting equally distinct projection of the cheek bones and the retrocession of the nasal wall, characteristic of the Mongolian races. It may be Naga miscegenation with a strong Mongoloid element is responsible for it. Possibly, the Negroid element, as revealed in the Papuan and Tasmanian skulls, was fairly extensive at one time in India. The tables and photographs give comprehensive details for a thorough and diligent study of this absorbing subject.

S. S.

EDITORIAL

We regret to record the demise of the lamented Rajadharma Pravina C. S. Doraswamy Iyer, B.A., B.L., Chief Justice of the High Court of Mysore, and also that of Mr. S. Shamanna, B.A., B.L., one of the senior advocates of that Court. A distinguished lawyer, an eminent judge and a thoroughly practical man of affairs, Mr. Doraswami Iyer had endeared himself to all. He was one of the foundation members of the Mythic Society and latterly a Vice-President. Mr. Shamanna was also an old member of the Society and had great literary tastes. We offer our condolences to the bereaved members of their families.

***

We congratulate Lt.-Col. Burke, the British Resident in Mysore and Mr. V. T. Krishnamacharya, Dewan of Baroda, on the knighthoods conferred upon them; Rao Bahadur Dr. S. Krishnaswami Iyengar and Mr. C. Hayavadana Rao on being admitted into the Gandabherunda Order by His Highness the Maharaja of Mysore as Rajasevasakta and Rajacharita-visarada, respectively, and Mr. C. Hayavadana Rao again on the title of Rao Sahib bestowed upon him by H. E. the Viceroy of India. The recipients richly deserve these honours and it is a matter of great gratification to us to have to record them.

***

The Journal of the Czechoslovak Oriental Institute, Prague, is *the Archiv Orientalni* of which we have before us Vol. IV, Nos. 1 and 2. One of the articles relates to the sign of the Griffon-vulture and the true nature of the early alphabets by S. Yeivin. While its original name was not known, the sign of the bird, however, was used as an ideogram. In No. 2, V. Lesny writes on the language of the Mitanni chieftains—a third branch of the Aryan group. While he agrees that the Kassites (whose records of the eighteenth century B.C. are referred to) may have contained some Indo-European elements, he holds with Prof. B. Keith that it is far from established that they were Indo-Europeans. Mitra, Varuṇa, Indra and Nasatya are found amongst the deities of Mesopotamia in the fourteenth century B.C., identical, according to

Jacobi, in form with Vedic gods; but it does not follow that the Mitanni must have borrowed them somewhere in the Aryan period or before the Indo-Iranians were differentiated. The Babylonian origin of at least two of the gods has to be considered. Though Mi-it-ra-as, A-ru-na-as and In-da-ra might be thus explained, what about Agnis in the Hittite records? From a study of several aspects of these problems and the main distinction between the Aryans and the western group of the Indo-European languages being the retention or otherwise of the *r* in the nominative singular of the *-r* stems, the author concludes that the language of the Mitanni chieftains was probably neither proto-Indian nor proto-Iranian, but represented with those two, a third yet unknown branch of the Aryan group.

***

In the *Adhyatma Prakasa*, a Kannada monthly devoted to the study of Indian philosophy, the talented editor in the September issue discusses that love of the waking state is the impediment for the true knowledge of the Tattvas, after having considered "Avastha-traya" in the preceding issues. It is because of this, dream and sleep stages appear as non-existing; viewed in a true light, the waking, dream and sleep stages of others are included in our waking state. It is a great mistake not to take note of these facts. And he continues the discussion in the October issue under "Avastha".

***

Attention may usefully be drawn to the following in the *Shrine of Wisdom* for Winter 1932 under "Lieh Tsze" and the classic of fullness and emptiness.

"The Perfect Man has no thought of Self.
The Spiritual Man has no thought of merit.
The Sage has no thought of fame."

***

Writing on the Svastika in *Man in India* for April-September 1932, Principal Kalipadamitra regards it as an auspicious symbol, of hoary antiquity, representing the movement of the Sun and connected with his worship as Apollo, Surya, Odin or other Sun-gods. Its occurrence on coins, ancient inscriptions and elsewhere no doubt established its use in Assyria, Egypt and

India. It may also be pointed out that it is commonly used in the rangavalli designs of Hindu houses.

***

"The Mysore Tiger" is the heading of an article on Tippu Sultan in *Subodha* for December 1932. The writer C. Sadasiviah, in the course of an interesting sketch, refers to the Koran which Tippu was using for his prayers. He has collected the views of various writers on the character of this ruler and concludes that he was no religious bigot or cruel tyrant as he had been portrayed by many previously.

***

M. Rama Rao writing on the political history of the Kakatiyas, in the *Journal of the Andhra Historical Research Society*, regards Krishna or Kanha Naik as a son of Pratapa Rudra Deva of Warangal, identifiable with the Hindu king of Warangal from whom Alauddin Hussain, the first Bahamani Sultan, exacted tribute. We do not know on what basis Krishna of Sewell or Ludder Deo of Barani is equated in this manner and no reasons are given. There is no reference to Pratapa Rudra after 1326 A.D., and if his territories were divided by his 'sons' after his death, there ought to be some evidence forthcoming. It has to be noted that after his defeat, Pratapa Rudra died on his way to Delhi (*J. A. H. R. S.*, Vol. VI, p. 138), a statement made on the authority of Elliot III, p. 367 : Tarinn-i-Firoz Shayi.

***

Rama Sankar Tripathi does not consider that the last word has been said on the extent of Harsha's Empire and he elaborately discusses this problem from several aspects in the *Journal of the Bihar and Orissa Research Society* for September-December 1932. In his view, the theory of Harsha's invasion of the South does not rest on solid foundations. The identification of Siladitya with Harsha is far from certain, and it does not seem probable that Harsha could play the rôle of a second Samudragupta, or that his victorious arms could penetrate so far South, at the very time when he had to bear the humiliation of an ignominous defeat on the frontiers of the Deccan by Pulikesi II, claiming to be victorious over the Pallavas. And there is no air of reality in the passage of the Mayura. Under these circumstances,

a proper explanation of the references to Siladitya and Mahendra in the Gaddemane inscription becomes necessary.

***

M. A. Doraswami Iyengar says that the date of Kumara Vyasa was probably about the beginning of the fourteenth century in the *Jayakarnataka* for October 1932. Thus the period 1509-1526 allotted to his Bharata by Kittel and Rice would require rectification. This question deserves further investigation and scrutiny, more especially as it involves the determination of the date of Lakshmisa as well.

***

In the *Tirumalai Sri Venkatesvara*, a new monthly Journal devoted to the presiding deity of Tirumalai, for August, September, 1932, T. A. Venkatesvara Dikshitar gives a reply to some of the criticisms of Dr. Thibaut on Śankara's interpretation of the sutras of Bādarāyaṇa. Thibaut rejects the views of Śankara and adopts those of Ramanuja: these reasonings of Thibaut have already been criticised by Prof. Sundararaman and others. Yet a fresh examination is timely and the writer has done justice to Śankara in his criticisms. The same Journal for November 1932 contains a beautiful coloured portrait of Svēta-Varāha rescuing Bhū-Dēvi, referred to in the August issue. The latest issue received, *i.e.*, for December, has two excellent articles. V. Sankara Aiyar deals with Śabda Sāmrājya Chakravartin or Pāṇini Ācārya, the greatest of the Sanskrit grammarians. He is noted for terseness and brevity of expression without giving a chance for misunderstanding. His influence and fame lie in the fact "that he gave so accurate, so complete and so learned a record of the language he spoke that his predecessors are ousted and his contemporaries and the succeeding generations look upon him with admiration on all the rules he uttered, as if they were revelations from above."

***

The other article on 'Srutis' is by P. S. Sundaram Aiyar. While there are no records in music about the lakṣaṇa in each rāga, there is full evidence that writers on music have, in the past, attempted to note the Samvādi, Vivādi and Anuvādi relations between the notes in a rāga, the graha and nyāsa also in a rāga; the duty of solving these characteristics devolved on

the modern observer. Indian music owes its origin to the Sāma-veda-gāna and contains seven notes in the descending order in their pitch. As Nārada says, the pupil has to follow and imitate the teacher to master the art and the teacher to be qualified should be able to distinguish the Śrutis as Dīpta, Āyata, Karuṇa, Mṛdu, Madya, etc. Following Nārada again, when you pronounce a svara, you pronounce a Śruti, to be traced and found in the svara, like butter in the curd, fish in water, or bird in the air. These Śrutis or sounds pronounced in music can be known only by the upadeśa on the Vīṇa alone.

* * *

The Doctrine of Sphoṭa is discussed by V. A. Ramaswami Sastri in the *Journal of the Annamalai University* for October 1932. Śabdādvaita or Sabda-monism or the other terms by which this doctrine has been known in some Brāhmaṇas and Upaniṣads which also mention two other conceptions of monism, *viz.*, Sattā-monism and Vijñāna-monism, fully developed into two different schools of philosophy by Śankara and Gautama Buddha. The four disciples of the latter to whom Gautama imparted his gospel propounded four different schools of Buddhistic philosophy. These are proposed to be considered by the author in this and the succeeding issues of the Journal. The fundamentals of the Sphoṭa doctrine, according to Kātyāyana whose elucidation of śabda is nearest, śabda is nitya, artha is nitya and their relation or Vācyavācakabhāva is nitya. Patañjali distinguishes the Sphoṭa śabda from dhvani. Bhartṛhari believes in the ultimate reality of the one being, *i.e.*, śabda; and the Vedas are sources of the realization of Śabdabrahman, as mankind cannot find better means to understand the nature of the ultimate reality in this world. Dhvani and Sphoṭa are the two kinds of śabda, artha being only a vivarta of sphoṭa and related to śabda only as tādātmya. Hence, cognition is impossible without linguistic expression.

* * *

K. A. Krishnaswami Aiyar discusses the Bhakti cult in India in the *Vedanta Kesari* for November 1932. Faith being above the distinctions of caste and distinctions of life being due to Māya, offerings and sacrifices became of no avail. Liberation did not annihilate the individuality of the soul but meant freedom from the stains and frailties of the body. God, again, was to be

worshipped not in poverty and solitude but in the midst of life's enjoyments. In these and various ways, the Bhakti cult has proved a spiritual support to ebbing national faith. Private worship, ritualistic observances and purificatory ceremonies still continue, though suffering under a melancholy cloud in an age of indifference towards religion and spiritual ideals. Under such conditions, what is the critical value of faith and reason? The author describes faith as bold, quick and impulsive; credulous, flexible and generous; promoting superstition and questionable practices: reason being suspicious, slow and deliberative; calculating, steady and circumspect; cautious, discriminating and iconoclastic; and the professed guide of all; and concludes that where reason distinctly points to one way, it is unwise to be led by faith into another.

***

In the *Indian Historical Quarterly* for September 1932, K. Markandeya Sarma replies to the criticisms of R. Rama Rao in regard to the question of the identity of Vidyāraṇya and Mādhavācārya. Absence of reference to the pre-Sanyāsa stage in later works and to Vidyāraṇya in the admitted works of Mādhavācārya is natural and easily explained. Attention is invited to the fact that Jīvanmukti Viveka is a work of Mādhavācārya and the author of this work has announced himself as the author of Parāśara-Smṛtivyākhyā. This is generally accepted and supported also by the author of Vīramitrodaya. There could be no hesitation, on many another ground, in agreeing with the writer that the character and description of Vidyāraṇya agree, point by point, with that of Mādhavācārya, the brother of Sāyaṇa. Rama Rao only repeated, without breaking any fresh ground, old arguments to which R. Narasimhachar had given an effective reply.

Books received during the Quarter ending 31st December 1932.

Presented by :—

University of Madras.

The Mauryan Polity—by V. R. R. Dikshitar.

Studies in Cōla History and Administration—by K. A. Nilakanta Sastri.

Smithsonian Institution, Washington—

Composition of Caddoan Linguistic Stock (S.M.C., Vol. 87, No. 6)—by A. Lesser and G. Welthish.

Preliminary Classification of Pre-historic South-Western Basketry (S.M.C., Vol. 87, No. 7)—by Gene Welthish.

Archæological Researches in the Foot-hills of the Pyrenees (S.M.C., Vol. 87, No. 11)—by G. T. Russell.

Government of Travancore—

Travancore Archæological Series, Vol. VII, Pt. II—by A. S. Ramanatha Ayyar.

Government of Mysore—(*Departmental Reports*)—

Stationery Depot—1931-32.

Presses—1931-32.

Meteorology—1931-32.

Geology—1931-32.

Health—1931.

Revenue Survey—1931-32.

Administration—1931-32.

Proceedings of the Mysore Representative Assembly—June 1932.

Government of Madras—

Report of the Madras Govt. Museum and Connemara Library —1931-32.

Triennial Catalogue of MSS. in the Government Oriental MSS. Library, 1919-20 to 1921-22—by S. Kuppuswami Sastri.

Annual Report of South Indian Epigraphy, March 31, 1930.

Catalogue of the South Indian Hindu Metal Images in the Madras Government Museum (Bulletin N.S.G.S., Vol. I, Pt. 2).

The Palace, Mysore—

ಅಷ್ಟಾವಕ್ರಗೀತ (Astavakragita), with English Translation—by Swami Nityaswarupananda.

Government of India—

Bibliography of Indo-Moslem History excluding Provincial Monarchies (Mem. of Arch. Sur. of India, No. 45)—by Moulvi Zafar Khan.

The Authors—

A True Interpretation of Vedic Sacrifice—by S. Narasimhacharya.

Indo-Sumero-Semitic-Hittite Problems, Pt. I—by R. S. Vaidyanatha Iyer.

ಮೈಸೂರು ಒಡೆಯರ ಎರಡು ಶತಮಾನಗಳ ಆಳಿಕೆ—by N. Subba Rao.

A Ballad of Kerala—by M. D. Raghavan.

Shrine of Wisdom, London—

Plotemis on the Beautiful and on Intelligible Beauty—by the Editors.

Ramakrishna Ashrama, Colombo—

Ceylon Branch Report—1931-32.

University of Dacca—

Annual Report—1931-32.

Progress Book-Stall, Mysore—

ಒಲುಮೆ—by T. N. Srikantaiya.

University of Calcutta—

Journal of the Department of Letters.

Andhra University—

Chitraprabha—by Bhagavata Hari Sastry.

Purchased :—

Jataka Parijata, Vol. I (Adhyayas 1–9)—by V. Subrahmanya Sastry.

NOTICE

The Mythic Society having been registered as an Associate Society of the Royal Asiatic Society of Great Britain and Ireland, Rule 105 of the Rules of that Society governing the privileges of Members of Associate Societies is published for information :—

Rule 105.—Members of the Asiatic Society of Bengal and of Branch and Associate Societies are entitled, while on furlough or otherwise temporarily resident within the limits of Great Britain and Ireland, to the use of the Library as Non-resident Members, and to attend the Meetings of the Society other than special General Meetings ; and in the case of any Member of any Society aforesaid applying for election as a Member of the Royal Asiatic Society, nomination as laid down in Rule 4 shall not be necessary.

S. SRIKANTAYA,
General Secretary and Treasurer.

THE MYTHIC SOCIETY

ESSAY COMPETITION

An anonymous donor offers, through the Mythic Society, Daly Memorial Hall, Cenotaph Road, Bangalore City, a prize of Rs. 50 (fifty only) for the best essay in English on "The Evolution of the Kannada Drama". The existence of an indigenous drama in the Karnataka country, its development and its present condition as an histrionic art, with reference to authorities, if any, should be dealt with. The competition is open to all. The essay, which should be about twenty-five foolscap pages of typed or written matter on one side only, should be submitted to the General Secretary of the Mythic Society with a fee of Rs. 2, so as to reach him not later than the 15th May 1933. The award will be communicated to the successful competitor and will be announced in the first week of July 1933; and the prize will be given away at the Annual Meeting of the Mythic Society to be held about July 1933. The accepted essay will become the absolute property of the Mythic Society for all purposes.

S. SRIKANTAYA,
General Secretary.

REVIEW OF

PHILOSOPHY & RELIGION

BEING THE JOURNAL OF

THE ACADEMY OF PHILOSOPHY AND RELIGION

POONA 4

Published in March and September every year

Annual Subscription: Rs. 4 (Inland); 7s. 6d. or 2.50 dollars (Foreign)

The Review is the only journal of its kind in India and having an international circulation is the best medium for advertisement.

Articles, Books for Review, Advertisements as well as Requisitions for Exchanges and Publications of the Academy should be sent to :—

Mr. P. K. GODE, M.A.,
Secretary and Editor,
POONA 4.

THE ARYAN PATH

JANUARY, 1933

The Sight of the Heart.
Greater India—*By Kalidas Nag.*
The Mysticism of A. E.—*By Humbert Wolfe.*
The Infinite—*By Tobias Dantzig.*
Thoughts on Kindness—*By Hugh de Selincourt.*
Evolution—*By J. D. Beresford.*
Light in Life—*By Mahendranath Sircar.*
The Anatomy of Portraiture—*By Robert H. Davis.*
The Proof of It—*By E. W.*
Reincarnation in Islamic Literature—*By Margaret Smith.*
A Pattern for Statesman—*By Hugh I'A. Fausset.*
India—Whither?—*By Franklin Edgerton.*
Victorian and Post-Victorian—*By Geoffrey West.*
Towards the Universal Religion—*By D. L. Murray.*
New Books and Old—*By C. B. Purdom, G. D. H. Cole, Hadland Davis, Jagadisan M. Kumarappa, D. S. Sarma, G. V. Ketkar, John Middleton Murray, J. S. Collis, K. S. Shelvankar, Lawrence Hyde and others.*
Origin of Indian Castes—*By R. A. V. Morris.*

Per Annum—Rs. 10 India; £1 Europe; $5 America
Single Copy—Re. 1 India; 2*s.* Europe; 50 cents America

51, Esplanade Road - - BOMBAY.